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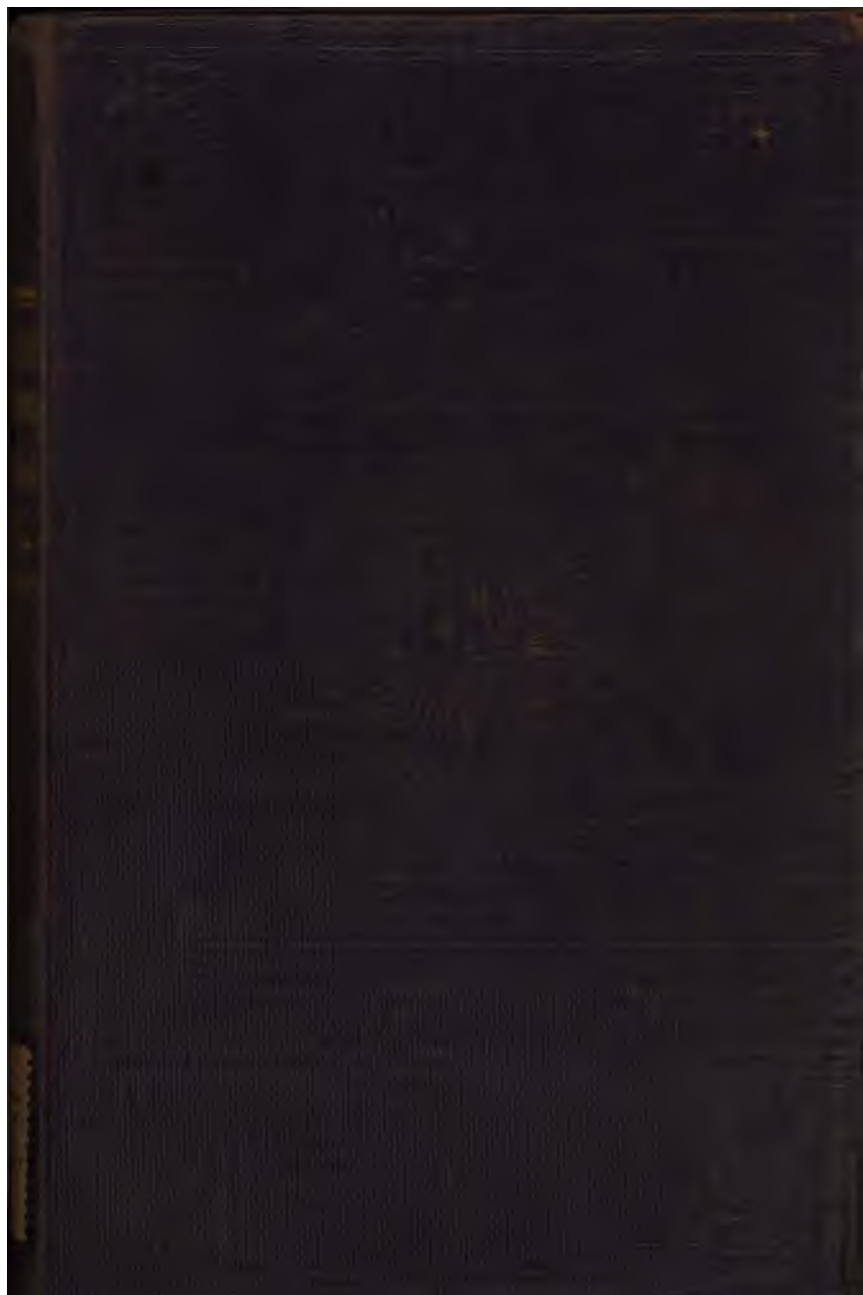
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1857

XENOPHON'S
ANABASIS OF CYRUS,

BOOKS I. AND II.

CHIEFLY FROM THE TEXT OF SCHNEIDER:

WITH

ENGLISH EXPLANATORY NOTES,

&c.

By D. B. HICKIE, LL.D.,

HEAD MASTER OF ARCHBISHOP SANDYS' GRAMMAR SCHOOL,
HAWKSHED.

NEW EDITION.



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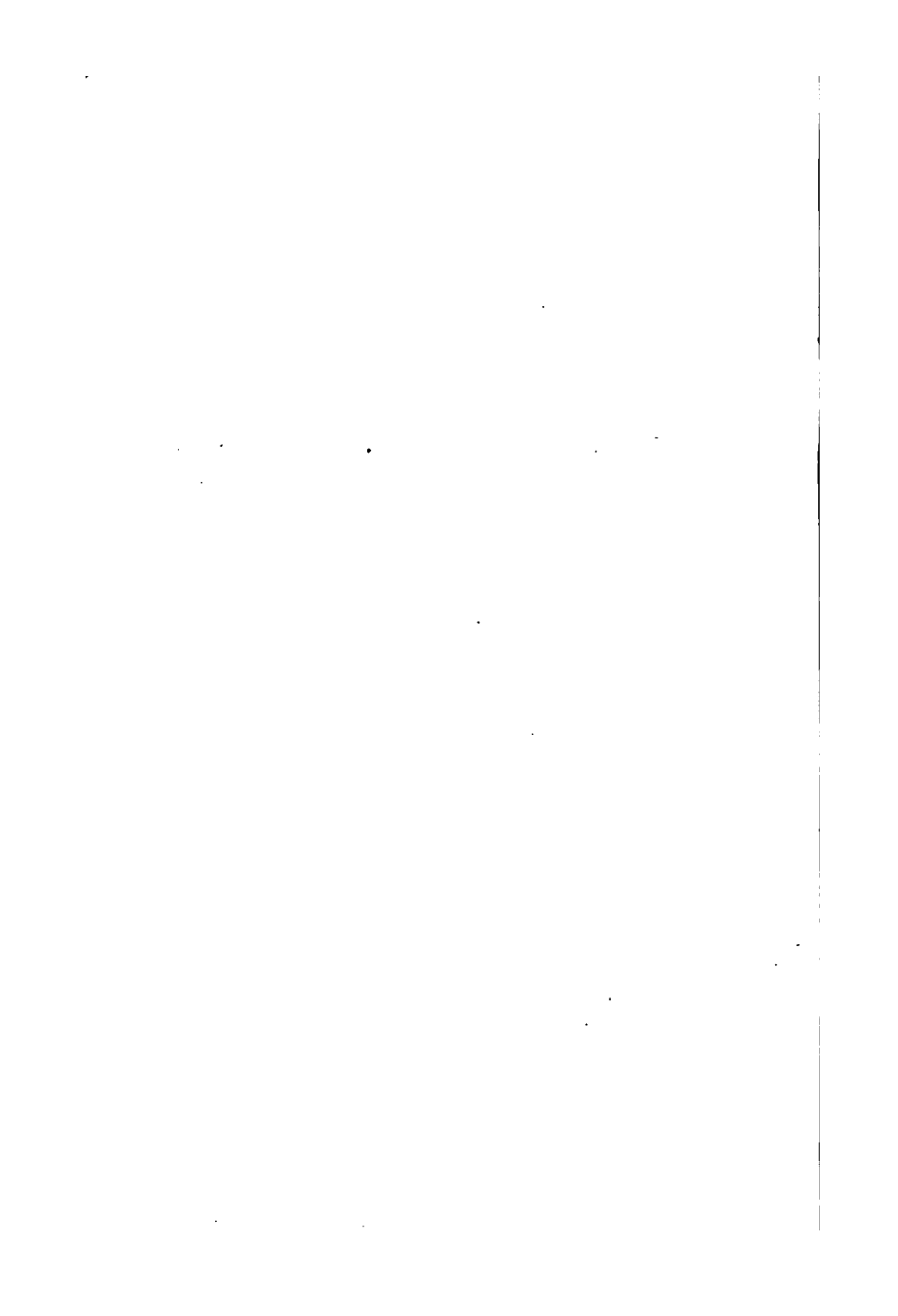
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BIOGRAPHICAL SKETCH

OF

XENOPHON.

(FROM VALPY'S EDITION OF SPELMAN.)

XENOPHON was the son of Gryllus, an Athenian. He was born at Athens, and distinguished himself as a philosopher, a general, and an historian. Much uncertainty however exists concerning his origin and earliest years; yet from his connexions and resources he must have been well born and well educated. He was exquisitely formed, and so engaging in his manners, that Socrates was induced to admit him among his disciples. It is said that Socrates, meeting him in a narrow gateway, extended his walking-stick across it, so as to obstruct his passage, inquiring how a man could acquire the means of profit? and on receiving a suitable reply, he inquired further, how men could attain to virtue and honour? Xenophon being at a loss for an answer, the philosopher added, "Follow me and learn." From this time he entered under his tuition, and became eminently qualified for all the offices of public as well as private life. Having accompanied Socrates in the Peloponnesian war, and manifested his valour, he was invited by Proxenus, his friend, to join Cyrus, who was engaged in an expedition against his brother Artaxerxes, king of Persia; but he refused to comply till he could confer with Socrates, who advised him to consult the oracle of Apollo at Delphi. This he did, but merely put the question, under what auspices and with what sacrifices he should prepare for the expedition; to which a favourable answer having been

returned, he informed Socrates of the result, who, after mildly reproving him for his departure from the advice he had solicited, bid him set out under the direction of the god. Xenophon paid due deference to these injunctions; but being ambitious, and eager to engage in a distant expedition, he hastened to Sardis, where he was introduced to Cyrus, and treated with great attention. In the army he showed that he was a true disciple of Socrates, and that he had been educated in the warlike city of Athens.

The particulars of the march of Cyrus are indeed so minutely described in the *Anabasis*, with reference to the topography and natural history of the various districts through which he travelled, that it has been thought he was advised, in his last interview with Socrates, to write the account.

The time for action now approaching, Cyrus took care to animate his Grecian troops by renewed and splendid promises, and to warn them of the immense superiority of numbers with which they would have to contend, encouraging them at the same time with assurances that they would find the Persian soldiers less than women.

Cyrus assigned the Greeks a position on the right of his army, flanked by the Euphrates, and directed Clearchus to command their right wing, and Menon the left. And here for the first time Xenophon makes mention of himself. Cyrus rode along at a moderate distance surveying both armies, looking now at the enemy, now at his friends. Xenophon seeing him from the Grecian line, rode out to meet him, and inquired if he had any commands for him. Stopping his horse, Cyrus desired him to tell them all, that the sacrifices and victims were favourable. While he was saying this, he heard a clamour through the ranks, and asked what it was. Xenophon told him that they were exchanging a fresh watch-word. He wondered who could have given it out, and asked what it might be. Xenophon replied, that it was "Jupiter the Preserver, and Victory." Cyrus having heard it, said,

"I agree to it; let it be so:" and having said this, rode off to his station.

The minuteness with which a circumstance, in itself so little important, is related, is highly characteristic of a young man ambitious of notice and gratified by the honour conferred on him. At the same time it seems to imply that Xenophon had hitherto taken no part in the conduct of the army, and had not been invited to the councils of the prince; for had he been accustomed to converse familiarly with Cyrus, he would scarcely have recorded the present interview.

The battle of Cynaxa, which followed immediately after the anecdote that has just been related, in which Cyrus was slain and his army completely defeated by Artaxerxes, belongs to the history of Persia rather than to the life of Xenophon. The native troops in the army of Cyrus were totally routed; but in that part of the field in which the Greeks fought, the forces of Artaxerxes were put to flight in every direction, and almost without resistance. These last were pursued until the Grecians, wearied with slaughter and fatigue, returned to their camp.

In the mean time, Clearchus was too good a general to neglect provisions for the immediate wants of his army. After dinner, when they were, according to the manner of the Greeks, assembled together to spend the heat of the day in conversation, some heralds arrived from the king and from Tissaphernes, demanding, in the name of the king, that they should ground their arms and surrender at discretion. Clearchus replied; and, among the rest, Xenophon* thus addressed the messenger:—

"With us, Phalynus, as you may perceive, nothing is of value but our arms and our honour. As long as we preserve our arms, we can rely on our own valour; but in parting with them, we should be conscious of betraying ourselves. Think not therefore that we will resign our only remaining

* Weiske, Schneider, and other modern editors, in place of *Ξενοφών*, ii. l. 12. read *Θεόπομπος*.

property, but rather we will use them in fighting for yours." Phalynus laughed heartily at this set speech, and replied, "You appear to be a scholar, young man, and what you say is pleasant enough; but I would not have your inexperience so much deceive you, as to set your boasted valour against the power of the king."

After the battle of Cynaxa, and the fall of Cyrus, the prudence and vigour of his mind were called into action. The ten thousand Greeks, who had followed the standard of an ambitious prince, were now above six hundred leagues from their native home, in a country surrounded on every side by a victorious enemy, without money, or provisions, or a leader. All gave themselves up to despair. They felt that they were still two thousand miles from the nearest part of Greece, close to the vast armies of the king, and surrounded on all sides by tribes of hostile barbarians, who would supply them with nothing but at the expense of blows and blood: they had no guide acquainted with the country, no knowledge of the deep and rapid rivers which intersected it, and no cavalry to explore the road, or cover their rear on the march. As if discipline and hope had ended together, the roll-call was scarcely attended to, the watch-fires were scantily, or not at all, supplied, and even their principal meal was neglected; where chance led, they threw themselves down to rest, but not to sleep—for sleep was banished by thoughts of that country and those friends, whom they now no longer expected, and scarcely dared hope to behold again.

But the army had among them a man, little known indeed, but of far greater talents and bolder energies than any general under whom they had served; and probably the only man who could have extricated them from their present situation of unparalleled danger. Xenophon had hitherto held no rank; had been attached to no division of the army; and had appeared only as the friend of Proxenus. He, like the rest, lay awake suffering from grief and alarm: but his mind was not of a temperament to suffer without a remedy, and he

represents himself as having been encouraged by a dream during a momentary doze, which he has so related and interpreted, as to leave it doubtful whether his remarkable attention to omens and sacrifices was the result of sound policy or of sincere belief. Rousing himself from slumber, he began to reflect on the folly and rashness in which all participated. The night was far spent; the enemy would probably be on them with the dawn; submission could only conduct through suffering to an ignominious death: no one provided for the emergency; despair produced the effect of security; and from what people among them, thought he, can I expect a general fit for this business? or why should I hesitate to act on account of my youth? If I thus give myself up without an effort to the enemy, I shall never reach a more mature age.

Full of these thoughts he rose, and calling together the officers belonging to the division of Proxenus, he set before them in an animated speech, the certain ruin and destruction which must ensue from their submission, the grounds on which he trusted for success, from strenuous exertion and prudent counsel; and concluded with assuring them that he was at their service in any capacity; and that if they thought fit to invest him with the command, his youth should only pledge him to more vigorous exertion. On this, the officers unanimously declared their readiness to serve under him, with the exception of one Apollonides, who, speaking in the Bœotian dialect, recommended that they should seek safety by submitting to the orders of the king. To this proposal Xenophon replied with well-timed warmth, declaring that sentiments so base ought to be punished by degradation to servile duties; an expression which led to the discovery that the officer in question had actually been a Lydian slave, and retained the marks of slavery on his person. He was accordingly cashiered, and the example proved of the greatest advantage; for it infused a new spirit into the rest, who, on the suggestion of Xenophon, immediately proceeded to summon a general council of all the surviving generals and

officers, to the number of nearly a hundred. By this time it was midnight, and the Boeotian officers, to save time, requested that Xenophon would open the business, by repeating what he had stated to them.

He accordingly made another judicious and encouraging speech, in which he strongly reprobated the idea of placing the smallest dependence on anything but their own prudence, courage, and unanimity; and recommended, as the first step towards providing for the expected attack, that they should instantly proceed to supply by election the places of the commanders whom they had lost.

As soon as it was day, the new commanders, placing pickets in advance, again assembled the army, and exhorted them to take courage, to maintain discipline, and to rely on the favour of the gods, who would not fail to avenge themselves on the perfidious Persians. Xenophon in particular, having armed himself with a splendour becoming his present rank, endeavoured to raise hope and inspire sentiments of honour; and fortunately the favourable omen of sternutation occurred in the midst of his speech; on which the soldiers, all with one accord, worshiped Jupiter the Preserver, from whom the omen was reputed to proceed; and Xenophon breaking off his harangue, proposed a sacrifice to the god, desiring those who approved of the motion to hold up their hands: the show of hands being unanimous, the sacrifice was formally vowed, and a hymn sung; after which he resumed his discourse, and at great length set before the army, now full of hope and cheerfulness, the system which they must adopt to ensure a safe and honourable return to their native country, and especially enforcing the necessity of a strict adherence to discipline, always the great deficiency of Grecian troops, and of all troops in a retreat, when it becomes doubly necessary. His proposals were unanimously carried, as before, by a show of hands. Thus, without assuming any superior authority, he in fact acted as commander-in-chief, and was cheerfully obeyed; the whole army feeling that they

were indebted to his genius for their present safety, and depending on him for their future hopes.

On one occasion Xenophon, during the retreat, encouraged the almost broken spirits of the army by relating a dream, the interpretation of which was evidently that he should extricate them from their perilous situation; and soon afterwards he announced information which he had received of a shallower passage lower down, with a landing-place, where the Persian horse would be unable to act against them. The usual sacrifices and libations to the gods having been performed, the whole army sung the pæan, and prepared to cross the river. The Persians, astonished probably at their apparently undiminished numbers and resolution, offered no effectual resistance; and the mountaineers being held in check by the judicious dispositions of Xenophon, made little impression on the rear. So complete indeed was the success, that the first division of the Greeks actually captured some booty from the Persian troops.

In their subsequent march they suffered so dreadfully from snow and frost, that the men fell down benumbed with cold, and the cattle perished. The sufferings of the army became extreme, and it required all the art and authority of Xenophon and the other generals to preserve the men from yielding to the severity of the climate and fatigue. He superintended the retreat of his countrymen successfully; and though often opposed by malevolence and envy, yet his eloquence and his activity convinced the Greeks that no general could extricate them from every difficulty better than the disciple of Socrates. He rose superior to danger, and though under continual alarms from the sudden attacks of the Persians, he was enabled to cross rapid rivers, penetrate through vast deserts, gain the tops of mountains, till he could rest secure for a while, and refresh his tired companions. This celebrated retreat was at last happily effected, and the Greeks returned home after a march of one thousand one hundred and fifty-five parasangs, or leagues, which was performed

in two hundred and fifteen days, after an absence of fifteen months*.

The whole, perhaps, might now be forgotten, or at least but obscurely known, if the great philosopher who planned it had not employed his pen in describing the dangers which he escaped, and the difficulties which he surmounted; the particulars of which memorable adventure are so well related by himself in his *Retreat of the Ten Thousand*. He was no sooner returned from Cynaxa than he sought new honours in following the fortune of Agesilaus in Asia. He enjoyed his confidence; he fought under his standard, and conquered with him in the Asiatic provinces, as well as at the battle of Coronæa. His fame, however, did not escape the aspersions of jealousy: he was publicly banished from Athens for accompanying Cyrus against his brother; and being now without a home, he retired to Scillus, a small town of the Lacedæmonians, in the neighbourhood of Olympia.

He was accompanied in his retreat by his wife, and by his twin sons, Gryllus and Diodorus; but whether this lady was the mother of the young men is not recorded.

* The army of Cyrus marched from Sardis, through Lydia, Phrygia, Lycaonia, and Cappadocia, crossed the mountains of Cilicia, passed through Cilicia and Syria to the Euphrates, forded this river, passed through a part of Arabia and Babylonia, until they reached the plain of Cynaxa. In retreating, the object of the Greeks was to strike the Euxine; but the error they committed was in making that sea extend too far to the east. From Cynaxa they turned their course to the Tigris, crossed that river, marched through Media, northwards, still following the course of the Tigris. They then crossed the mountains of the Carduchi, and, after great exertions, reached the sources of the river just mentioned. After this they traversed Armenia, crossed the Euphrates not far from its source, lost many of their number in the marshes through the cold and snow, and at last reached the Phasis. Leaving this stream, they passed through the countries of the Trachi, Chalybes, Macrones, Colchians, and at last reached the Greek colony of Trapezus on the coast of the Euxine sea. As there were not ships enough there to receive them all, they determined to return home by land, and marching along the coast of the Euxine, came at last to Chalcodon.

It is probable, that in the course of his Asiatic campaigns Xenophon, though by nature expensive and generous, had amassed considerable wealth; and it will be recollected that he was one of the generals who were intrusted with the tenth dedicated to Apollo and the Ephesian Diana, on the division of the spoil among the Cyreian Greeks at Cerasus; a trust not only honourable, but the source also of an ample revenue. Xenophon remitted the portion designed for Apollo to the temple at Delphi; and, on leaving Asia to return with Agesilaus into Greece, he deposited the other portion with Megabyzus, the treasurer of the Ephesian temple, desiring that if he should fall in the approaching contest with the Thebans, Megabyzus himself should perform the solemn act of dedication in such manner as should be most pleasing to the goddess; but that if he should survive, the money should be returned to him; for in the insecurity of all property in Greece, the safest depository for money and the precious metals was the treasury of a temple, where superstition generally effected what better principles failed to do elsewhere; and hence the Grecian temples, especially that at Delphi, were generally used both as public and private banks.

When Xenophon was securely settled at Scillus, Megabyzus took the opportunity afforded by the Olympian games to restore the deposit to him, with which he purchased an estate for the goddess, and built on it a temple and an altar; reserving a tenth of the produce of the sacred land as the rent due to her as proprietor, and leaving the residue to be enjoyed by the occupier of the soil, on condition of discharging his duties as manager of the festivals, and guardian of the temple; thus securing to himself and to his family a splendid demesne and handsome income, under the protection of reputed sanctity.

The situation of the estate was dictated by the oracle of Apollo, at the suggestion doubtless of Xenophon himself, and appears to have been studiously selected with a view to make it a counterpart of the sacred territory of Ephesus.

The yearly festival was celebrated with an entertainment to all the inhabitants of the town and neighbourhood.

In this delightful retreat, under the protection of the temporal sovereignty of Lacedæmon, and the spiritual tutelage of Diana, Xenophon forgot the toils of war, in a state of as much enjoyment as can fall to the lot of a man whose happiness must depend on sublunary circumstances. He seems to have been precisely what we should now call a literary country gentleman, diversifying the more refined pleasures of his studious hours with the active amusements of the field; breaking his dogs, training his horses, and attending to the breed of stock; and so much interest did the philosopher, historian, and commander take in these healthful pursuits, that they became the subject of more than one treatise from his immortal pen; an example to scholars in all ages that they should not disdain to refresh their vigour, and renew their animation, by allowing the unharnessed faculties to recreate themselves freely in country sports, and exercise themselves agreeably in country business.

From the period of his settlement at Scillus till after the destruction of the Lacedæmonian sovereignty, by the event of the battle at Leuctra, Xenophon appears to have enjoyed uninterrupted quiet, and to have employed himself in composing those works which exalted him to be the rival of Plato in politics and biography, as well as of Thucydides in history. It is said that the emulation between the two disciples of Socrates occasioned a pitiable jealousy and alienation from each other; but Diogenes relates to the praise of Xenophon, that he gave to the world the history of Thucydides in the name of the author, when he might easily have made it his own. The list of his other works, given us by the same biographer, proves that we have been singularly fortunate in their preservation.

From this literary and rural enjoyment of peace and security, he was not to be tempted by the reversal of the decree against him, which passed on the change of Athenian politics

some time after the battle of Leuctra. Athens was of all places the most dangerous for men in any way eminent, but especially for those who possessed property and talents; and in the continual changes of system which characterize the republics of Greece, the fickleness of the despotic mob, who had banished and recalled him, might at any moment confiscate his property and take away his life. When therefore the protection of Lacedæmon could no longer avail him, and the dissensions which agitated the surrounding states rendered even the sacred territory insecure, he sent his family to Lepreum, and is related to have gone in person to Elis, to plead with the Eleians (now once more masters of Scillus) for immunity, on account of having accepted the fief from an hostile power. It appears that the prayer was readily granted, and that he returned in peace to the possession of his property; but whether the commotions of the times rendered a country residence less desirable, or the decline of life brought with it a disinclination for bodily exertion, he appears, in his latter years, to have lived principally at Corinth, in which place he died about the second year of the hundred and fifth Olympiad, 359 years B.C.

The simplicity and the elegance of Xenophon's diction have procured him the name of Athenian Muse, and the Bee of Greece; and they have induced Quintilian to say that the Graces dictated his language, and that the goddess of Persuasion dwelt on his lips. His sentiments, as to the Divinity and religion, were the same as those of the venerable Socrates. He supported the immortality of the soul, and exhorted his friends to cultivate those virtues which ensure the happiness of mankind, with all the zeal and fervour of a Christian. He has been quoted as an instance of tenderness, and of resignation to Providence. As he was offering a sacrifice he was informed that Gryllus, his eldest son, had been killed at the battle of Mantinea. On this he tore the garland from his head; but when he was told that his son had died like a Greek, and given a mortal wound to the enemy's general, he

replaced the flowers on his head, and continued the sacrifice, exclaiming, that the pleasure he derived from the valour of his son was greater than the grief which his unfortunate death occasioned.

His character is best painted in his life and writings. He was brave, generous, and affectionate ; punctual and vigilant on duty ; sagacious and enterprising in command ; prudent and eloquent in council ; a sincere friend ; a magnanimous adversary ; a liberal and enlightened statesman. As an author he is above criticism ; and the beauty of his style adorns every subject of which he has treated. As an historian he has been thought deficient in dates ; but his candour and fairness are generally acknowledged ; and his political wisdom and military science have assisted to form some of the ablest politicians and generals of succeeding times.

ΞΕΝΟΦΩΝΤΟΣ ΚΥΡΟΥ 'ΑΝΑΒΑΣΕΩΣ Α'.

CHAP. I.

§ 1. ΔΑΡΕΙΟΥ καὶ Παρυσάτιδος γίγνονται παῖδες δύο· πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κύρος. Ἐπεὶ δὲ ἡσθένει Δαρεῖος, καὶ ὑπώπτευε τελευτὴν τοῦ βίου, ἐβούλετό οἱ τῶ παῖδε ἀμφοτέρω παρεῖναι.

§ 2. Ὁ μὲν οὖν πρεσβύτερος παρῶν ἐτύγχανε Κύρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατράπην ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων, ὅσοι εἰς Καστωλοῦ πεδῖον ἀθροίζονται. Ἀναβαίνει οὖν ὁ Κύρος, λαβὼν Τισσαφέρνην ὡς φίλον καὶ τῶν Ἑλλήνων δὲ ἔχων ὀπλίτας ἀνέβη τριακοσίους, ἄρχοντα δὲ αὐτῶν Ξενίαν Παρράσιον.

§ 3. Ἐπειδὴ δὲ ἐτελεύτησε Δαρεῖος, καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλευοὶ αὐτῷ. Ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κύρον, ὡς ἀποκτενῶν· ἡ δὲ μήτηρ, ἐξαίτησαμένη αὐτὸν, ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν.

§ 4. Ὁ δ', ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεὶς, βουλευέται, ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἣν δύνηται, βασιλεύσει αὐτ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον, ἢ τὸν βασιλεύοντα Ἀρταξέρξην.

§ 5. Ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν, πάντας οὕτω διατιθεὶς ἀπεπέμπετο, ὥσθ' ἑαυτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. Καὶ τῶν παρ' ἑαυτῷ

δὲ βαρβάρων ἐπεμελεῖτο, ὥς πολεμεῖν τε ἱκανοὶ εἴσαν, καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ.

§ 6. Τὴν δὲ Ἑλληνικὴν δύναμιν ἡθροίζειν, ὥς μάλιστα ἐδύνατο ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρασκευαστότατον λάβοι βασιλέα. Ὡδὲ οὖν ἐποιεῖτο τὴν συλλογὴν ὅποσας εἶχε φυλακὰς ἐν ταῖς πόλεσι, παρήγγειλε τοῖς φρουράρχοις ἐκάστοις, λαμβάνειν ἀνδρας Πελοποννησίους ὅτι πλείστους καὶ βελτίστους, ὥς ἐπιβουλευόντος Τισσαφέρνους ταῖς πόλεσι. Καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους τὸ ἀρχαῖον, ἐκ βασιλέως δεδομένα· τότε δ' ἀπέστησαν πρὸς Κῦρον πᾶσαι, πλὴν Μιλήτου.

§ 7. Ἐν Μιλήτῳ δ' ὁ Τισσαφέρνης, προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, ἀποστήναι πρὸς Κῦρον, τοὺς μὲν ἀπέκτεινε, τοὺς δ' ἐξέβαλεν. Ὁ δὲ Κῦρος, ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα, ἐπολιόρκει Μιλήτον καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ ἐπειράτο κατάγειν τοὺς ἐκπεπτωκότας. Αὕτη οὖν ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στράτευμα.

§ 8. Πρὸς δὲ βασιλέα πέμπων, ἡξίου, ἀδελφὸς ὢν αὐτοῦ, δοθῆναί οἱ ταύτας τὰς πόλεις μᾶλλον, ἢ Τισσαφέρνην ἄρχειν αὐτῶν· καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα, ὥστε βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν ἐπιβουλῆς οὐκ ἦσθάνετο, Τισσαφέρνει δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὥστε οὐδὲν ἥχθετο αὐτῶν πολεμούντων· καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων, ὢν ὁ Τισσαφέρνης ἐτύγχανεν ἔχων.

§ 9. Ἄλλο δὲ στράτευμα συνελέγετο αὐτῷ ἐν Χερρόνησῳ τῇ καταντιπέρας Ἀβύδου, τόνδε τὸν τρόπον. Κλέαρχος ἦν Λακεδαιμόνιος, φυγὰς· τοῦτ' ἐκ συγγεγόμενος ὁ Κῦρος, ἡγάσθη τε αὐτὸν, καὶ δίδωσιν αὐτῷ μυρίους Δαρεικοὺς. Ὁ δὲ λαβὼν τὸ χρυσίον, στρά-

τευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων, καὶ ἐπολέμει, ἐκ Χερρόνησου ὁρμώμενος, τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλησποντον οἰκοῦσι, καὶ ὠφέλει τοὺς Ἕλληνας· ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφήν τῶν στρατιωτῶν αἱ Ἑλλησποντικάι πόλεις ἐκούσαι. Τοῦτο δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν αὐτῷ τὸ στράτευμα.

§ 10. Ἀρίστιππος δὲ ὁ Θετταλὸς ἐτύγχανε ξένος ὢν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἰκοὶ ἀντιστασιωτῶν, ἔρχεται πρὸς τὸν Κύρον, καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους, καὶ τριῶν μηνῶν μισθόν, ὥς οὕτω περιγενόμενος ἂν τῶν ἀντιστασιωτῶν. Ὁ δὲ Κύρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους, καὶ ἕξ μηνῶν μισθόν· καὶ δεῖται αὐτοῦ, μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας, πρὶν ἂν αὐτῷ συμβουλευσῇται. Οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα.

§ 11. Πρόξενον δὲ τὸν Βοιωτίον, ξένον ὄντα αὐτῷ, ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὥς ἐπὶ Πεισίδας βουλόμενος στράτευσθαι, ὥς πράγματα παρεχόντων Πεισιδῶν τῇ ἑαυτοῦ χώρα. Σοφαίνετον δὲ τὸν Στυμφάλιον, καὶ Σωκράτην τὸν Ἀχαιὸν, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὥς πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάσι τῶν Μιλησίων. Καὶ ἐποιοῦν οὕτως οὗτοι.

CΗΑΡ. II.

§ 1. Ἐπεὶ δ' ἐδόκει αὐτῷ ἤδη πορεύεσθαι ἄνω, τὴν μὲν πρόφασιν ἐποιεῖτο, ὡς Πεισίδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν ἐνταῦθα στράτευμα· καὶ παραγγέλλει τῷ τε Κλεάρχῳ, λαβόντι ἥκειν ὅσον ἦν αὐτῷ στράτευμα· καὶ τῷ Ἀριστίπῳ, συναλλαγέντι πρὸς τοὺς οἴκοι, ἀποπέμψαι πρὸς ἑαυτὸν, ὃ εἶχε στράτευμα· καὶ Ξενίᾳ τῷ Ἀρκάδι, ὃς αὐτῷ προειστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἥκειν παρήγγειλε, λαβόντα τοὺς ἄνδρας, πλὴν ὅπόσοι ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν.

2. Ἐκάλεσε δὲ καὶ τοὺς Μίλητον πολιορκοῦντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν, ἐφ' ᾧ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι, πρὶν αὐτοὺς καταγάγοι οἴκαδε. Οἱ δὲ ἡδέως ἐπείθοντο, (ἐπίστευον γὰρ αὐτῷ,) καὶ λαβόντες τὰ ὄπλα, παρήσαν εἰς Σάρδεις.

§ 3. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο εἰς Σάρδεις, ὀπλίτας εἰς τετρακισχιλίους. Πρόξενος δὲ παρῆν, ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους· Σοφαίνετος δὲ ὁ Στυμφάλιος, ὀπλίτας ἔχων χιλίους· Σωκράτης δὲ ὁ Ἀχαιὸς, ὀπλίτας ἔχων ὡς πεντακοσίους· Πασίων δὲ ὁ Μεγαρεὺς εἰς τριακοσίους μὲν ὀπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων.

§ 4. Οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρνης δὲ, κατανοήσας ταῦτα, καὶ μείζονα ἡγησάμενος εἶναι ἢ ὡς ἐπὶ Πεισίδας τὴν παρασκευὴν,

πορεύεται ὡς βασιλέα, ἢ ἐδύνατο τάχιστα, ἰππέας ἔχων ὡς πεντακοσίους.

§ 5. Καὶ βασιλεὺς μὲν δὴ, ἐπεὶ ἤκουσε παρὰ Τισσαφέρνους τὸν Κύρου στόλον, ἀντίπαρεσκευάζετο.

Κῦρος δὲ, ἔχων, οὗς εἶπον, ὥρμᾶτο ἀπὸ Σάρδεων καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς, παρασάγγας εἴκοσι καὶ δύο, ἐπὶ τὸν Μαλιάνδρον ποταμόν. Τούτου τὸ εὖρος δύο πλέθρα· γέφυρα δὲ ἐπὶν ἐξευγμένη πλοίοις ἑπτά.

§ 6. Τοῦτον διαβὰς ἐξελαύνει διὰ Φρυγίας σταθμὸν ἓνα, παρασάγγας ὀκτὼ, εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. Ἐνταῦθα ἔμεινεν ἡμέρας ἑπτὰ· καὶ ἦκε Μένων ὁ Θετταλὸς, ἔχων ὀπλίτας χιλίους, καὶ πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους.

§ 7. Ἐνταῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσιν εἰς Κελαινὰς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα Κύρῳ βασιλεία ἦν καὶ παράδεισος μέγας, ἀγρίων θηρίων πλήρης, ἃ ἐκεῖνος ἐθήρευεν ἀπὸ ἵππου, ὅποτε γυμνάσαι βούλοιοτο ἑαυτὸν τε καὶ τοὺς ἵππους. Διὰ μέσου δὲ τοῦ παραδείσου ρεῖ ὁ Μαλιάνδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων· ρεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως.

§ 8. Ἔστι δὲ καὶ μεγαλοῦ βασιλέως βασιλεία ἐν Κελαιναῖς ἐρυμνὰ, ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ, ὑπὸ τῇ ἀκροπόλει· ῥεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως, καὶ ἐμβάλλει εἰς τὸν Μαλιάνδρον· τοῦ δὲ Μαρσίου τὸ εὖρος εἴκοσι καὶ πέντε ποδῶν. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδείραι Μαρσύαν, νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἄντρῳ, ὅθεν αἱ πηγαὶ διὰ δὲ τοῦτο ὁ ποταμός καλεῖται Μαρσύας.

§ 9. Ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἦτη-
 θεις τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομῆσαι ταῦτά
 τε τὰ βασίλεια, καὶ τὴν Κελαινῶν ἀκρόπολιν. Ἐν-
 ταῦθα ἔμεινε Κύρος ἡμέρας τριάκοντα· καὶ ἦκε Κλέ-
 αρχος ὁ Λακεδαιμόνιος, φυγὰς, ἔχων ὀπλίτας χιλίους,
 καὶ πελταστὰς Θρᾶκας ὀκτακοσίους, καὶ τοξότας
 Κρήτας διακοσίους. Ἀμα δὲ καὶ Σωσίας παρῆν ὁ
 Συρακούσιος, ἔχων ὀπλίτας χιλίους, καὶ Σοφαίνετος ὁ
 Ἀρκὰς, ἔχων ὀπλίτας χιλίους. Ἐνταῦθα Κύρος ἐξέ-
 τασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ
 παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες, ὀπλίται μὲν
 μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους.

§ 10. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρα-
 σάγγας δέκα εἰς Πέλτας, πόλιν οἰκουμένην. Ἐνταῦθα
 ἔμεινε ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια
 ἔθυσσε, καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἄθλα ἦσαν στλεγγίδες
 χρυσαῖ· ἐθέσθαι δὲ τὸν ἀγῶνα καὶ Κύρος. Ἐντεῦθεν
 ἐξελαύνει σταθμοὺς δύο παρασάγγας δώδεκα εἰς Κε-
 ραμῶν ἀγορὰν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ
 Μυσίᾳ χώρα.

§ 11. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρα-
 σάγγας τριάκοντα εἰς Καῦστρου πεδῖον, πόλιν οἰκου-
 μένην. Ἐνταῦθα ἔμεινε ἡμέρας πέντε· καὶ τοῖς
 στρατιώταις ὠφειλετο μισθὸς πλέον ἢ τριῶν μηνῶν·
 καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν. Ὁ δὲ
 ἐλπίδας λέγων διῆγε, καὶ δῆλος ἦν ἀνιώμενος· οὐ γὰρ
 ἦν πρὸς τοῦ Κύρου τρόπον, ἔχοντα μὴ ἀποδιδόναι.

§ 12. Ἐνταῦθα ἀφικνεῖται Ἐπύαξα, ἡ Συενέσιος
 γυνή, τοῦ Κιλικῶν βασιλέως, παρὰ Κύρον· καὶ ἐλέγετο
 Κύρῳ δοῦναι χρήματα πολλά. Τῇ οὖν στρατιᾷ τότε
 ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν. Εἶχε δὲ ἡ
 Κίλισσα καὶ φύλακας περὶ αὐτὴν Κίλικας καὶ Ἀσπεν-
 δίους· ἐλέγετο δὲ καὶ συγγενέσθαι Κύρον τῇ Κιλίσσῃ.

§ 13. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρα-
σάγγας δέκα εἰς Θύμβριον, πόλιν οἰκουμένην. Ἐν-
ταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη, τοῦ
Φρυγῶν βασιλέως· ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον
θηρεῦσαι, οἷνφ κεράσας αὐτήν.]

§ 14. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρα-
σάγγας δέκα εἰς Τυριαῖον, πόλιν οἰκουμένην· ἐνταῦθα
ἔμεινεν ἡμέρας τρεῖς. [Καὶ λέγεται δεηθῆναι ἡ Κίλισσα
Κύρου, ἐπιδεῖξαι τὸ στράτευμα αὐτῇ·] βουλόμενος οὖν
ἐπιδεῖξαι, ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ, τῶν Ἑλ-
λήνων καὶ τῶν βαρβάρων.

§ 15. Ἐκέλευσε δὲ τοὺς Ἕλληνας, ὥς νόμος αὐτοῖς
εἰς μάχην, οὕτω ταχθῆναι καὶ στήναι, συντάξαι δὲ
ἕκαστον τοὺς ἑαυτοῦ. Ἐτάχθησαν οὖν ἐπὶ τεττάρων
εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ· τὸ δ'
εὐώνυμον, Κλέαρχος καὶ οἱ ἐκείνου· τὸ δὲ μέσον, οἱ
ἄλλοι στρατηγοί.

§ 16. Ἐθεώρει οὖν ὁ Κύρος πρῶτον μὲν τοὺς βαρ-
βάρους, (οἱ δὲ παρήλαννον τεταγμένοι κατ' ἴλας καὶ
κατὰ τάξεις,) εἶτα δὲ τοὺς Ἕλληνας, παρελαύνων ἐφ'
ἄρματος, καὶ ἡ Κίλισσα ἐφ' ἄρμαμάξης. Εἶχον δὲ
πάντες κράνη χαλκᾶ, καὶ χιτῶνας φοινικοῦς, καὶ
κνημίδας, καὶ τὰς ἀσπίδας ἐκκεκαθαρμένας.

§ 17. Ἐπεὶ δὲ πάντας παρήλασε, στήσας τὸ ἄρμα
πρὸ τῆς φάλαγγος, πέμψας Πύρρητα τὸν ἑρμηνέα
παρὰ τοὺς στρατηγοὺς τῶν Ἑλλήνων, ἐκέλευσε προβα-
λέσθαι τὰ ὄπλα, καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα.
Οἱ δὲ ταῦτα προείπον τοῖς στρατιώταις· καὶ ἐπεὶ
ἐσάλπιγξε, προβαλλόμενοι τὰ ὄπλα ἐπήρσαν. Ἐκ
δὲ τούτου θάπτον προϊόντων σὺν κραυγῇ, ἀπὸ τοῦ
αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς
σκηνάς.

§ 18. Τῶν δὲ βαρβάρων φόβος πολὺς καὶ ἄλλοις,

καὶ ἡ τε Κίλισσα ἔφυγεν ἐκ τῆς ἀρμαμάξης, καὶ οἱ ἐκ τῆς ἀγορᾶς, καταλιπόντες τὰ ὄνια, ἔφυγον· οἱ δ' Ἕλληνες σὺν γέλωτι ἐπὶ τὰς σκηνὰς ἦλθον. Ἡ δὲ Κίλισσα, ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος, ἐθαύμαζε. Κύρος δὲ ἤσθη, τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδών.

§ 19. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσιν εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. Ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. Ἐντεῦθεν διελαύνει διὰ τῆς Λυκαονίας σταθμοὺς πέντε παρασάγγας τριάκοντα. Ταύτην τὴν χώραν ἐπέστρεψε διαρπάσαι τοῖς Ἕλλησιν, ὥς πολεμίαν οὖσαν.

§ 20. Ἐντεῦθεν ὁ Κύρος τὴν Κίλισσαν εἰς Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν· καὶ συνέπεμψεν αὐτῇ στρατιώτας, οὓς Μένων εἶχε, καὶ αὐτὸν Μένωνα τὸν Θετταλόν. Κύρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτταρας παρασάγγας εἴκοσι καὶ πέντε πρὸς Δάαν, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμεινε ἡμέρας τρεῖς· ἐν ᾧ Κύρος ἀπέκτεινε ἄνδρα Πέρσην, Μεγαφέρνην, φοινικιστὴν βασιλείον, καὶ ἕτερόν τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ.

§ 21. Ἐντεῦθεν ἐπειρῶντο ἐσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτοῦς, ὀρθία ἰσχυρῶς, καὶ ἀμήχανος εἰσελθεῖν στρατεύματι, εἰ τις ἐκώλυεν. Ἐλέγετο δὲ καὶ Σύννεσιν εἶναι ἐπὶ τῶν ἄκρων, φυλάττοντα τὴν εἰσβολήν· δι' ᾧ ἔμεινε ἡμέραν ἐν τῷ πεδίῳ. Τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος λέγων, ὅτι λελοιπῶς εἴη Σύννεσις τὰ ἄκρα, ἐπεὶ ἤσθητο τό τε Μένωνος στρατεύμα, ὅτι ἤδη ἐν Κιλικίᾳ εἴη εἰσω τῶν ὀρέων, καὶ ὅτι τριήρεις ἤκουε περιπλεούσας ἀπὸ Ἰωνίας εἰς Κιλικίαν, Ταμῶν ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου.

§ 22. Κύρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη, οὐδενὸς κωλύ-

οντος, καὶ εἶλε τὰς σκηνας, οὗ ἐφύλαττον οἱ Κίλικες. Ἐντεύθεν δὲ κατέβαιναν εἰς πεδίον μέγα, καλὸν καὶ ἐπὶ ῥυτον, καὶ δένδρων παντοδαπῶν ἔμπλεον καὶ ἁμπέλων πολὺ δὲ καὶ σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. Ὅρος δ' αὐτὸ περιέχει ὄχυρον καὶ ὑψηλὸν πάντα ἐκ θαλάττης εἰς θάλατταν.

§ 23. Καταβὰς δὲ διὰ τούτου τοῦ πεδίου, ἤλασε σταθμοὺς τέσσαρας παρασάγγας πέντε καὶ εἴκοσιν εἰς Ταρσοὺς, πόλιν τῆς Κιλικίας μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἦσαν τὰ Συεννέσιος βασιλεία, τοῦ Κιλικίων βασιλέως· διὰ μέσης δὲ τῆς πόλεως ῥεῖ ποταμὸς, Κύνδος ὄνομα, εὖρος δύο πλέθρων.]

§ 24. Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες, μετὰ Συεννέσιος, εἰς χωρίον ὄχυρον ἐπὶ τὰ ὄρη· πλὴν οἱ τὰ καπηλεῖα ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλασσαν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἰσσοῖς.

§ 25. Ἐπύαξα δὲ, ἡ Συεννέσιος γυνή, προτέρα Κύρου πέντε ἡμέρας εἰς Ταρσοὺς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν ὁρῶν, τῶν εἰς τὸ πεδίον, δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο· οἱ μὲν ἔφασαν, ἀρπάζοντάς τι κατακοπῆναι ὑπὸ τῶν Κιλικίων, οἱ δὲ, ὑπολειφθέντας καὶ οὐ δυναμένους εὑρεῖν τὸ ἄλλο στρατεύμα, οὐδὲ τὰς ὁδοὺς, εἴτα πλανωμένους ἀπολέσθαι· ἦσαν δὲ οὗτοι ἑκατὸν ὀπλίται.]

§ 26. Οἱ δ' ἄλλοι ἐπειδὴ ἤκον, τὴν τε πόλιν τοὺς Ταρσοὺς διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασιλεία τὰ ἐν αὐτῇ· Κύρος δὲ, ἐπεὶ εἰσῆλθεν εἰς τὴν πόλιν, μετεπέμπετο Συέννεσιν πρὸς ἑαυτόν· ὁ δὲ οὔτε πρότερον οὐδενὶ πω κρείττονι ἑαυτοῦ εἰς χεῖρας ἐλθεῖν ἔφη, οὔτε τότε Κύρῳ ἰέναι ἤθελε, πρὶν ἢ γυνὴ αὐτὸν ἔπεισε, καὶ πιστεῖς ἔλαβε.

§ 27. Μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις, Συέννεσις μὲν Κύρῳ ἔδωκε χρήματα πολλὰ εἰς τὴν στρατιὰν, Κύρος δ' ἐκείνῳ δῶρα, ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν χώραν μηκέτι ἀρπάζεσθαι· τὰ δὲ ἡρπασμένα ἀνδράποδα, ἣν που ἐντυγχάνωσιν, ἀπολαμβάνειν

CΗΑΡ. III.

§ 1. Ἐνταῦθ' ἔμεινε Κῦρος καὶ ἡ σιρατιὰ ἡμέρας εἴκοσιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω· ὑπώπτευνον γὰρ ἤδη ἐπὶ βασιλέα ἰέναι· μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. Πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἰέναι· οἱ δὲ αὐτόν τε ἔβαλλον, καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προίεναι.

§ 2. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι· ὕστερον δὲ, ἐπεὶ ἔγνω, ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν· καὶ πρῶτον μὲν ἐδάκρυε πολλὴν χρόνον ἐστῶς· οἱ δὲ ὀρώντες ἐθαύμαζον καὶ ἐσιώπων· εἷτα ἔλεξε τοιάδε.

§ 3. Ἄνδρες στρατιῶται, μὴ θαυμάζετε, ὅτι χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν. Ἰ' Ἐμοὶ γὰρ Κῦρος ξένος ἐγένετο, καί με, φεύγοντα ἐκ τῆς πατρίδος, τά τε ἄλλα ἐτίμησε, καὶ μυρίους ἔδωκε δαρεικούς· οὐδ' ἐγὼ λαβὼν, οὐκ εἰς τὸ ἴδιον κατεθέμην ἔμοι, ἀλλ' οὐδὲ καθηδυνάθησα, ἀλλ' εἰς ὑμᾶς ἔδαπάνων.

§ 4. Καὶ πρῶτον μὲν πρὸς τοὺς Θρᾷκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερρόνησου αὐτοὺς ἐξελαύνων, βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας Ἑλληνας τὴν γῆν. Ἐπειδὴ δὲ Κῦρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμην, ἵνα, εἴ τι δέοιτο, ὠφελοίην αὐτὸν, ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου.

§ 5. Ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δέ μοι, ἢ ὑμᾶς προδόντα τῇ Κύρου φιλίᾳ χρῆσθαι, ἢ πρὸς ἐκείνον ψευσάμενον μεθ' ὑμῶν ἰέναι. Εἰ μὲν δὴ δίκαια ποιήσω, οὐκ οἶδα· αἰρήσομαι δ' οὖν

ὑμᾶς, καὶ συν ὑμῖν, ὃ τι ἂν δέῃ, πείσομαι. Καὶ οὐποτ' ἐρεῖ οὐδεὶς, ὥς ἐγὼ "Ελληνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδοὺς τοὺς "Ελληνας, τὴν τῶν βαρβάρων φίλιαν εἰλόμην.

§ 6. Ἀλλὰ ἐπεὶ ὑμεῖς ἐμοὶ οὐκ ἐθέλετε πείθεσθαι, οὐδὲ ἔπεσθαι, ἐγὼ σὺν ὑμῖν ἔψομαι, καὶ, ὃ τι ἂν δέῃ, πείσομαι. Νομίζω γάρ, ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν ὑμῖν μὲν ἂν εἶναι τίμιος, ὅπου ἂν ᾧ ὑμῶν δ' ἐρημωθεῖς, οὐκ ἂν ἱκανὸς εἶναι οἶμαι, οὔτ' ἂν φίλον ὠφελῆσαι, οὔτ' ἂν ἐχθρὸν ἀλέξασθαι. Ὡς ἐμοῦ οὖν ἰόντος, ὅπη ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε.

§ 7. Ταῦτα εἶπεν οἱ δὲ στρατιῶται, οἳ τε αὐτοῦ ἐκείνου, καὶ οἱ ἄλλοι, ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ βασιλέα πορεύεσθαι, ἐπήνεσαν παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους, ἡ δισχίλιοι, λαβόντες τὰ ὅπλα καὶ τὰ σκευοφόρα, ἐστρατοπεδεύσαντο παρὰ Κλεάρχου.

§ 8. Κύρος δὲ, τούτοις ἀπορῶν τε καὶ λυπούμενος, μετεπέμπετο τὸν Κλέαρχον· ὃ δ' ἵεναι μὲν οὐκ ἤθελε, λάθρα δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον, ἔλεγε θαρρύνειν, ὥς καταστησομένων τούτων εἰς τὸ δέον μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δὲ οὐκ ἔφη ἔναι.

§ 9. Μετὰ δὲ ταῦτα συναγαγὼν τοὺς μεθ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον, ἔλεξε τοιάδε·

"Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς, ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνον. οὔτε γὰρ ἡμεῖς ἔτι ἐκείνου στρατιῶται, (ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ,) οὔτε ἐκεῖνος ἡμῖν ἔτι μισθοδότης.

§ 10. Ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν, οἶδα· ὥστε καὶ, μεταπεμπομένου αὐτοῦ, οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον, αἰσχυρόμενος, ὅτι σύννοδα

ἐμαυτῷ πάντα ἐψευσμένος αὐτόν· ἔπειτα δὲ καὶ δεδιώς, μὴ, λαβὼν με, δίκην ἐπιθῇ, ὧν νομίζει ὑπ' ἐμοῦ ἡδικῆσθαι.

§ 11. Ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν, οὐδ' ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλευέσθαι, ὃ τι χρὴ ποιεῖν ἐκ τούτων. Καὶ εἴτε μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι, ὅπως ἀσφαλέστατα μενούμεν· εἴτε δὴ δοκεῖ ἀπιέναι, ὅπως ὡς ἀσφαλέστατα ἀπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν· ἄνευ γὰρ τούτων οὔτε στρατηγοῦ οὔτε ιδιώτου ὄφελος οὐδέν.

§ 12. Ὁ δὲ ἀνὴρ πολλοῦ μὲν ἄξιος φίλος, ᾧ ἂν φίλος ᾦ· χαλεπώτατος δ' ἐχθρὸς, ᾧ ἂν πολέμιος ᾦ. Ἔτι δὲ δύνάμιν ἔχει καὶ πεζὴν καὶ ἵππικὴν καὶ ναυτικὴν, ἣν πάντες ὁμοίως ὁρῶμέν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθεζεσθαι· ὥστε ὥρα λέγειν, ὃ τι τις γιγνώσκει ἄριστον εἶναι. Ταῦτ' εἰπὼν, ἐπαυσατο.

§ 13. Ἐκ δὲ τούτου ἀνίσταντο, οἱ μὲν ἐκ τοῦ αὐτομάτου, λέγοντες, ἃ ἐγύγνωσκον· οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες, οἷα εἴη ἡ ἀπορία, ἄνευ τῆς Κύρου γνώμης καὶ μένειν καὶ ἀπιέναι.

§ 14. Εἰς δὲ δὴ εἶπε, προσποιούμενος σπεύδειν ὡς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγοὺς μὲν ἐλέσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδεια ἀγοράζεσθαι, (ἣ δ' ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι,) καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κύρον αἰτεῖν πλοῖα, ὡς ἀποπλέοιεν· ἐὰν δὲ μὴ διδῷ ταῦτα, ἡγεμόνα αἰτεῖν Κύρον, ὅστις ὡς διὰ φιλίας τῆς χώρας ἀπάξει· ἐὰν δὲ μηδὲ ἡγεμόνα διδῷ, συνταπτεσθαι τὴν ταχίστην· πέμψαι δὲ καὶ προκαταληφόμενους τὰ ἄκρα, ὅπως μὴ φθάσωσι μήτε ὁ Κύρος, μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἡρπακότες. Οὗτος μὲν

δὴ τοιαῦτα εἶπε· μετὰ δὲ τοῦτον Κλεάρχος εἶπε τοσοῦτον.

§ 15. Ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν, μηδεὶς ὑμῶν λεγέτω· (πολλὰ γὰρ ἐνορῶ, δι' ἃ ἐμοὶ τοῦτο οὐ ποιητέον) ὥς δὲ τῷ ἀνδρὶ, ὃν ἂν ἐλησθε, πείσομαι ἢ δυνατὸν μάλιστα· ἵνα εἰδῆτε, ὅτι καὶ ἄρχεσθαι ἐπίσταμαι, ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων.

§ 16. Μετὰ δὲ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου μὴ ποιουμένον· ἐπιδεικνὺς δὲ, ὥς εὐθες εἶη, ἡγεμόνα αἰτεῖν παρὰ τούτου, ᾧ λυμαινόμεθα τὴν πρᾶξιν. Εἰ δέ τι καὶ τῷ ἡγεμόνι πιστεύσομεν, ᾧ ἂν Κύρος δῶ, τί κωλύει, καὶ τὰ ἄκρα ὑμῖν κελεύειν Κύρον προκαταλαμβάνειν;

§ 17. Ἐγὼ γὰρ ὁκνοίην μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν, ἃ ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ· φοβόμην δ' ἂν τῷ ἡγεμόνι, ᾧ ἂν δοίη, ἔπεσθαι, μὴ ἡμᾶς ἀγάγοι, ὅθεν οὐχ οἷόν τε ἔσται ἐξελθεῖν· βουλόμην δ' ἂν, ἄκοντος ἀπιὼν Κύρου, λαθεῖν αὐτὸν ἀπελθόν· ὃ οὐ δυνατόν ἐστιν.

§ 18. Ἄλλ' ἔγωγε φημί, ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι, ἄνδρας ἐλθόντας πρὸς Κύρον, οὔτινες ἐπιτήδειοι, σὺν Κλεάρχῳ, ἐρωτᾶν ἐκείνον, τί βούλεται ἡμῖν χρήσασθαι· καὶ ἐὰν μὲν ἡ πρᾶξις ἢ παραπλησία, οἷαπερ καὶ πρότερον ἐχρήτο τοῖς ξένοις, ἔπεσθαι καὶ ἡμᾶς, καὶ μὴ κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβάντων.

§ 19. Ἐὰν δὲ μείζων ἢ πρᾶξις τῆς πρόσθεν φαίνεται, καὶ ἐπιπονωτέρα, καὶ ἐπικινδυνωτέρα, ἀξιοῦν, ἢ πείσαντα ἡμᾶς ἄγειν, ἢ πεισθέντα πρὸς φιλίαν ἀφίεναι· οὕτω γὰρ καὶ ἐπόμενοι ἂν φίλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα, καὶ ἀπιόντες, ἀσφαλῶς ἂν ἀπιοίμεν· ὃ τι δ' ἂν πρὸς ταῦτα λέγῃ, ἀπαγγεῖλαι δεῦρο· ἡμᾶς

δ' ἀκούσαντας πρὸς ταῦτα βουλευέσθαι. Ἔδοξε ταῦτα.

§ 20. Καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμπουσιν, οἱ ἡρώτων Κῦρον τὰ δόξαντα τῇ στρατιᾷ. Ὁ δ' ἀπεκρίνατο, ὅτι ἀκούει Ἀβροκόμαν, ἐχθρὸν ἄνδρα, ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν ἔφη βούλεσθαι ἐλθεῖν· κὰν μὲν ᾗ ἐκεῖ, τὴν δίκην ἔφη χρήζειν ἐπιθεῖναι αὐτῷ· ἣν δὲ φεύγη, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα. ✕

§ 21. Ἀκούσαντες δὲ ταῦτα οἱ αἵρετοὶ, ἀναγγέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὑποψία μὲν ἦν, ὅτι ἄγει πρὸς βασιλέα, ὅμως δὲ ἐδόκει ἔπεσθαι. Προσαιτούσι δὲ μισθὸν ὁ Κῦρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν, οὗ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τριά ἡμιδαιρικὰ τοῖ μὲν τῷ στρατιώτῃ· ὅτι δ' ἐπὶ βασιλέα ἄγοι, οὐδ ἐνταῦθ' ἤκουεν οὐδεὶς ἔν γε τῷ φανερώ.

CHAP. IV.

§ 1. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα ἐπὶ τὸν Σάρον ποταμὸν, οὗ ἦν τὸ εὖρος τρία πλέθρα. Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασάγγας πέντε ἐπὶ τὸν Πύραμον ποταμὸν, οὗ τὸ εὖρος στάδιον. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας πεντεκαίδεκα εἰς Ἴσσοὺς τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα.

§ 2. Ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς· καὶ Κύρῳ παρήσαν αἱ ἐκ Πελοποννήσου νῆες, τριάκοντα καὶ πέντε, καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. Ἠγεῖτο δ' αὐτῶν Ταμῶς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναὺς ἑτέρας Κύρου πέντε καὶ εἴκοσιν· αἷς ἐπολιόρκει Μίλητον, ὅτε Τισσαφέρην φίλη ἦν, καὶ συνεπολέμει Κύρῳ πρὸς αὐτόν. †

§ 3. Παρὴν δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετὰπεμπτος ὑπὸ Κύρου, ἑπτακοσίους ἔχων ὀπλίτας, ὧν ἑστρατήγει παρὰ Κύρῳ. Αἱ δὲ νῆες ὥρμουν κατὰ τὴν Κύρου σκηνήν. Ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμῃ μισθοφόροι Ἕλληνες ἀποστάντες ἦλθον παρὰ Κύρον, τετρακόσιοι ὀπλῖται, καὶ συνεστρατεύοντο ἐπὶ βασιλεα.

§ 4. Ἐντεῦθεν ἐξελαυνει σταθμὸν ἓνα παρασάγγας πέντε ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἦσαν δὲ ταῦτα δύο τεῖχη· καὶ τὸ μὲν ἔσωθεν πρὸ τῆς Κιλικίας Σύνενσεις εἶχε καὶ Κιλικίων φυλακή· τὸ δ' ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγето φυλακὴ φυλάττειν. Διὰ μέσου δὲ τούτων ρεῖ ποταμὸς, Κέρσος ὄνομα, εὖρος πλέθρου. Ἀπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βία· ἦν γὰρ ἡ τάροδος στενὴ, καὶ τὰ τεῖχη εἰς τὴν θάλατταν καθή-

κοντα, ὑπερθεν δὲ ἦσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφειστήκεσαν πύλαι. —

§ 5. Ταύτης οὖν ἕνεκα τῆς παρόδου Κῦρος τὰς ναῦς μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειεν εἴσω καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις· ὅπερ ᾤετο ποιήσκειν τὸν Ἀβροκόμαν ὁ Κῦρος, ἔχοντα πολὺν στρατεύμα. Ἀβροκόμας δὲ οὐ τοῦτο ἐποίησεν, ἀλλ' ἐπεὶ ἤκουε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπήλαυνεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιᾶς.

§ 6. Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἕνα παρασάγγας πέντε εἰς Μυριάνδρον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον, καὶ ὥρμουν αὐτόθι ὁλκάδες πολλαί. —

§ 7. Ἐνταῦθ' ἔμειναν ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκὰς στρατηγὸς καὶ Πασίων ὁ Μεγαρεὺς, ἐμβάντες εἰς πλοῖον, καὶ τὰ πλείστου ἄξια ἐνθήμενοι, ἀπέπλευσαν, ὡς μέντοι πλείστοις ἐδόκει, φιλοτιμηθέντες, ὅτι τοὺς στρατιώτας αὐτῶν, παρὰ Κλέαρχον ἀπελθόντας, ὡς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν, καὶ οὐ πρὸς βασιλέα, εἶα Κῦρος τὸν Κλέαρχον ἔχειν. Ἐπεὶ δ' οὖν ἦσαν ἀφανεῖς, διήλθε λόγος, ὅτι διώκοι αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν εὐχοντο, ὡς δολίους ὄντας αὐτοὺς ληφθῆναι· οἱ δ' ᾤκτειρον, εἰ ἀλώσονται.

§ 8. Κῦρος δὲ, συγκαλέσας τοὺς στρατηγοὺς, εἶπεν· Ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων· ἀλλ' εὐ γε μέντοι ἐπιστάσθωσαν, ὅτι οὔτε ἀποδεδράκασιν· οἶδα γὰρ, ὅπη οἴχονται· οὔτε ἀποπεφεύγασιν· ἔχω γὰρ τριήρεις, ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον. Ἀλλὰ, μὰ τοὺς θεοὺς, οὐκ ἔγωγε αὐτοὺς διώξω· οὐδὲ ἐρεῖ οὐδεὶς, ὡς ἐγὼ, ἕως μὲν ἂν παρῇ τις, χρῶμαι· ἐπειδὰν δὲ ἀπιέναι βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ,

καὶ τὰ χρήματα ἀποσυλῶ. Ἀλλὰ ἰόντων ἂν, εἰδότες, ὅτι κακίους εἰσὶ περὶ ἡμᾶς, ἢ ἡμεῖς περὶ ἐκείνους. Καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας, ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων στερήσονται. ἀλλ' ἀπολήφονται, τῆς πρόσθεν ἕνεκα περὶ ἐμὲ ἀρετῆς.

§ 9. Καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δ' Ἕλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν, ἀκούσαντες τὴν Κύρου ἀρετὴν, ἡδίων καὶ προθυμότερον συνεπορεύοντο.

Μετὰ δὲ ταῦτα Κύρος ἐξελαύνει σταθμοὺς τέτταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Χάλον ποταμὸν, ὄντα τὸ εὖρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον, καὶ ἀδικεῖν οὐκ εἶων, οὐδὲ τὰς περιστερὰς. Αἱ δὲ κῶμαι, ἐν αἷς ἐσκήνουν, Παρυσάτιδος ἦσαν, εἰς ζώνην δεδομέναι.

§ 10. Ἐντεῦθεν ἐξελαύνει σταθμοὺς πέντε παρασάγγας τριάκοντα ἐπὶ τὰς πηγὰς τοῦ Δαράδακος ποταμοῦ, οὗ τὸ εὖρος πλέθρου. Ἐνταῦθα ἦσαν τὰ Βελέσιος βασιλεία, τοῦ Συρίας ἄρξαντος, καὶ παράδεισος πάνυ μέγας καὶ καλὸς, ἔχων πάντα, ὅσα ὦραι φύουσι. Κύρος δ' αὐτὸν ἐξέκοψε, καὶ τὰ βασιλεία κατέκαυσεν.

§ 11. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμὸν, ὄντα τὸ εὖρος τεττάρων σταδίων· καὶ πόλις αὐτόθι φέκετο μεγάλη καὶ εὐδαίμων, Θάψακος ὀνόματι. Ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ Κύρος, μεταπεμφάμενος τοὺς στρατηγούς τῶν Ἑλλήνων, ἔλεγεν, ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν, εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις, καὶ ἀναπείθειν ἔπεσθαι.

§ 12. Οἱ δὲ ποιησαντες ἐκκλησίαν, ἀπήγγελλοι ὅτι· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς.

καὶ ἔφασαν, αὐτοὺς πάλαι ταῦτα εἰδότας κρύπτειν καὶ οὐκ ἔφασαν λέναι, ἂν μή τις αὐτοῖς χρήματα διδῶ, ὥσπερ καὶ τοῖς πρότερον μετὰ Κύρου ἀναβᾶσι παρὰ τὸν πατέρα τοῦ Κύρου καὶ ταῦτα, οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρου.

§ 13. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον ὁ δ' ὑπέσχετο, ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἤκωσι, καὶ τὸν μισθὸν ἐντελῇ, μέχρις ἂν καταστήσῃ τοὺς Ἕλληνας εἰς Ἰωνίαν πάλιν. Τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπέισθη. Μένων δέ, πρὶν δῆλον εἶναι, τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον ἔψονται Κύρῳ, ἢ οὐ, συνέλεξε τὸ αὐτοῦ στρατεύμα χωρὶς τῶν ἄλλων, καὶ ἔλεξε τάδε·

§ 14. Ἄνδρες, ἐὰν ἐμοὶ πεισθῇτε, οὔτε κινδυνεύσαντες, οὔτε πονήσαντες, τῶν ἄλλων πλεον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. Τί οὖν κελεύω ποιῆσαι; Νῦν δεῖται Κύρος ἔπεσθαι τοὺς Ἕλληνας ἐπὶ βασιλεύᾳ· ἐγὼ οὖν φημί, ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμὸν, πρὶν δῆλον εἶναι, ὃ τι οἱ ἄλλοι Ἕλληνες ἀποκρινούνται Κύρῳ,

§ 15. Ἦν μὲν γὰρ ψηφίσωνται ἔπεσθαι, ὑμεῖς δόξετε αἴτιοι εἶναι, ἄρξαντες τοῦ διαβαίνειν καὶ ὡς προθυμοτάτοις ὑμῖν οὖσι χάριν εἴσεται Κύρος καὶ ἀποδώσει· ἐπίσταται δ' εἴ τις καὶ ἄλλος· ἦν δ' ἀποψηφίσωνται οἱ ἄλλοι, ἄπιμεν μὲν πάντες εἰς τοῦμπάλιν ὑμῖν δ', ὡς μόνοις πειθομένοις, πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας· καὶ ἄλλου οὔτινος ἂν δέησθε, οἶδα, ὅτι ὡς φίλοι τεύξεσθε Κύρου.

§ 16. Ἀκούσαντες ταῦτα ἐπέειθοντο καὶ διέβησαν, πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κύρος δ' ἐπεὶ ᾔσθητο διαβεβηκότας, ᾔσθη τε, καὶ τῷ στρατεύματι πέμψας Γλῶν, εἶπεν· Ἐγὼ μὲν, ὦ ἄνδρες, ὑμᾶς ἐπαινῶ· ὅπως

δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσητε, ἐμοὶ μελήσει· ἡ μὲν γὰρ με Κῦρον νομίζετε.

§ 17. Οἱ μὲν δὴ στρατιῶται, ἐν ἐλπίσι μεγάλας ὄντες, εὐχοντο αὐτὸν εὐτυχεῖν. Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι μεγαλοπρεπῆ. Ταῦτα δὲ ποιήσας διέβαινε· συνείπετο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν· καὶ τῶν διαβαινόντων τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν μασθῶν ὑπὸ τοῦ ποταμοῦ.

§ 18. Οἱ δὲ Θαψακηνοὶ ἔλεγον, ὅτι οὐ πάποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο πεζῇ, εἰ μὴ τότε, ἀλλὰ πλοίοις· ἂ τότε Ἀβροκόμας προῖων κατέκαυσεν, ἵνα μὴ Κῦρος διαβῇ. Ἐδόκει δὲ θεῖον εἶναι, καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ, ὥς βασιλεύσονται.

§ 19. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἐννέα παρασάγγας πενήκοντα καὶ ἀφικνοῦνται πρὸς τὸν Ἀράξην ποταμόν. Ἐνταῦθα ἦσαν κῶμαι πολλαί, μεσταὶ σίτου καὶ οἴνου. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς, καὶ ἐπεσιτίσαντο.

CΗΑΡ. V.

§ 1. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας, τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, σταθμοὺς ἐρήμους πέντε, παρασάγγας τριάκοντα καὶ πέντε. Ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίων ἅπαν ὁμαλὸν ὥσπερ θάλαττα, ἀψινθίου δὲ πλήρες· εἰ δέ τι καὶ ἄλλο ἐνῆν ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη, ὥσπερ ἀρώματα· δένδρον δ' οὐδὲν ἐνῆν.

§ 2. Θηρία δὲ παντοῖα, πλείστοι μὲν ὄνοι ἄγριοι, οὐκ ὀλίγαι δὲ στρουθοὶ αἱ μεγάλαι· ἐνῆσαν δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ ἵππεῖς ἐδίωκον ἐνίοτε. Καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἂν εἰστήκεσαν· (πολὺ γὰρ τοῦ ἵππου θάττον ἔτρεχον) καὶ πάλιν ἐπεὶ πλησιάζοι ὁ ἵππος, ταῦτόν ἐποίουν· καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵππεῖς θηρῶν διαδεχόμενοι τοῖς ἵπποις. Τὰ δὲ κρέα τῶν ἀλίσκομένων ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερα δέ.

§ 3. Στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἱππέων ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπеспᾶτο φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν, ἄρσα, ὥσπερ ἰστίῳ χρωμένη. Τὰς δὲ ὠτίδας, ἂν τις ταχὺ ἀνιστῇ, ἔστι λαμβάνειν· πετονται γὰρ βραχὺ, ὥσπερ πέρδικες, καὶ ταχὺ ἀπαγορεύουσι. Τὰ δὲ κρέα αὐτῶν ἥδιστα ἦν.

§ 4. Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται ἐπὶ τὸν Μασκᾶν ποταμὸν, τὸ εὖρος πλεθριαῖον. Ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δὲ αὐτῇ Κορσωτή· περιεῤῥεῖτο δὲ αὕτη ὑπὸ τοῦ Μασκᾶ κύκλῳ. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς, καὶ ἐπεσιτίσαντο.

§ 5. Ἐντεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρισκαίδεκα παρασάγγας ἐννεήκοντα, τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας. Ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώλετο ὑπὸ τοῦ λιμοῦ· οὐ γὰρ ἦν χόρτος, οὐδὲ ἄλλο δένδρον οὐδέν, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα· οἱ δὲ ἐνοικοῦντες ὄνους ἀλέτας περὶ τὸν ποταμὸν ὀρύττοντες καὶ ποιοῦντες, εἰς Βαβυλῶνα ἦγον καὶ ἐπώλουν, καὶ ἀνταγοράζοντες σῖτον ἔζων.

§ 6. Τὸ δὲ στράτευμα ὁ σῖτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν, εἰ μὴ ἐν τῇ Λυδία ἀγορᾷ, ἐν τῇ Κύρου βαρβαρικῇ, τὴν καπίθην ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων. Ὁ δὲ σίγλος δύναται ἑπτὰ ὀβολοὺς καὶ ἡμιοβόλιον Ἀττικῶν· ἡ δὲ καπίθη δύο χοίνικας Ἀττικῶν ἐχώρει. Κρέα οὖν ἐσθίοντες οἱ στρατιῶται διεγύγνοντο.

§ 7. Ἦν δὲ τούτων τῶν σταθμῶν, οὓς πάννυ μακροὺς ἤλυνεν, ὅποτε ἡ πρὸς ὕδωρ βούλοιτο διατελέσαι ἢ πρὸς χιλόν. Καὶ δὴ ποτε στενοχωρίας καὶ πηλοῦ φανέντος ταῖς ἀμάξαις δυσπορεύτου, ἐπέστη ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις, καὶ ἔταξε Γλοῦν καὶ Πίγηρτα, λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, συνεκβιβάζειν τὰς ἀμάξας.

§ 8. Ἐπεὶ δὲ ἐδόκουν αὐτῷ σχολαίως ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους, συνεπισπεῦσαι τὰς ἀμάξας. Ἐνθα δὴ μέρος τι τῆς εὐταξίας ἦν θεάσασθαι. Ῥίψαντες γὰρ τοὺς πορφυροῦς κἀνδύς, ὅπου ἕκαστος ἔτυχεν ἐσθηκῶς, ἵεντο, ὥσπερ ἂν δράμοι τις περὶ νίκης, καὶ μάλα κατὰ πρανοὺς γηλόφου, ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας, καὶ τὰς ποικίλας ἀναξυρίδας· ἔνιοι δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις, καὶ ψέλλια περὶ ταῖς ῥοσίν· εὐθὺς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν

πηλόν, θάπτον ἢ ὥς τις ἂν ᾤετο, μετεώρους ἐξεκόμισαν τὰς ἀμάξας.

§ 9. Τὸ δὲ σύμπαν, δηλὸς ἦν Κῦρος σπεύδων πᾶσαν τὴν ὁδὸν, καὶ οὐ διατρίβων, ὅπου μὴ ἐπισιτισμοῦ ἕνεκα ἢ τινὸς ἄλλου ἀναγκαίου ἐκαθέζετο· νομίζων, ὅσῳ μὲν ἂν θάπτον ἔλθοι, τοσούτῳ ἀπαρασκευαστοτέρῳ βασιλεῖ μάχεσθαι, ὅσῳ δὲ σχολαιότερον, τοσούτῳ πλεόν βασιλεῖ συναγείρεσθαι στράτευμα. Καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν ἡ βασιλέως ἀρχή, πλήθει μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὔσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διεσπᾶσθαι τὰς δυνάμεις ἀσθενής, εἴ τις διὰ ταχέων τὸν πόλεμον ποιοῖτο.

§ 10. Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη· ἐκ ταύτης οἱ στρατιῶται ἠγόραζον τὰ ἐπιτήδεια, σχεδίαίς διαβαίνοντες ὧδε· Διφθέρας, ἃς εἶχον στεγᾶσματα, ἐπίμπλασαν χόρτου κούφου, εἶτα συνήγον καὶ συνέσπων, ὥς μὴ ἄπτεσθαι τῆς κάρφης τὸ ὕδωρ· ἐπὶ τούτων διέβαινον, καὶ ἐλάμβανον τὰ ἐπιτήδεια, οἶνόν τε ἐκ τῆς βαλάνου πεποιημένον τῆς ἀπὸ τοῦ φοίνικος, καὶ σῖτον μελίνης· τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλείστον.

§ 11. Ἀμφιλεξάντων δέ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν τοῦ Κλεάρχου, ὁ Κλέαρχος, κρίνας ἀδικεῖν τὸν τοῦ Μένωνος, πληγὰς ἐνέβαλεν· ὁ δ' ἐλθὼν πρὸς τὸ ἑαυτοῦ στράτευμα, ἔλεγεν ἀκούσαντες δὲ οἱ στρατιῶται, ἐχαλέπαινον, καὶ ὠργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ.

§ 12. Τῇ δ' αὐτῇ ἡμέρᾳ Κλέαρχος, ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ, καὶ ἐκεῖ κατασκεψάμενος τὴν ἀγορὰν, ἀφιππεύει ἐπὶ τὴν αὐτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν (Κῦρος δ' οὐπω ἦκεν, ἀλλ' ἔτι προσήλαινε) τῶν δὲ

Μένωνος στρατιωτῶν ξύλα σχίζων τις, ὥς εἶδε τὸν Κλέαρχον διελαύνοντα, ἦσι τῇ ἀξίνῃ· καὶ οὗτος μὲν αὐτοῦ ἤμαρτεν· ἄλλος δὲ λίθῳ καὶ ἄλλος, εἴτα πολλοὶ κραυγῆς γενομένης.

§ 13. Ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ εὐθὺς παραγγέλλει εἰς τὰ ὅπλα· καὶ τοὺς μὲν ὀπλίτας ἐκέλευσεν αὐτοῦ μείναι, τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας· αὐτὸς δὲ, λαβὼν τοὺς Θρᾶκας καὶ τοὺς ἱππέας, οἳ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλείους ἢ τετταράκοντα, (τούτων δ' οἱ πλείστοι Θρᾶκες,) ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστε ἐκείνους ἐκπεπλήχθαι καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὅπλα. Οἱ δὲ καὶ ἔστασαν ἀπορῶντες τῷ πράγματι.

§ 14. Ὁ δὲ Πρόξενος, (ἔτυχε γὰρ ὕστερον προσιῶν, καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν,) εὐθὺς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων, ἔθετο τὰ ὅπλα, καὶ ἐδεῖτο τοῦ Κλεάρχου, μὴ ποιεῖν ταῦτα. Ὁ δὲ ἐχαλέπαινε, ὅτι, αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι, πρῶως λέγοι τὸ αὐτοῦ πάθος· ἐκέλευέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι.

§ 15. Ἐν τούτῳ δὲ, ἐπεὶ ἦκε Κῦρος καὶ ἐπύθετο τὸ πρᾶγμα, εὐθὺς ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας, καὶ σὺν τοῖς παροῦσι τῶν πιστῶν ἦκεν ἐλαύνων εἰς τὸ μέσον, καὶ λέγει ὧδε·

§ 16. Κλέαρχε καὶ Πρόξενε, καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε, ὃ τι ποιεῖτε. Εἰ γὰρ τινα ἀλλήλοισι μάχην συνάψετε, νομίζετε, ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι, καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων, πάντες οὗτοι, οὓς ὁρᾶτε, βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ ὄντων.

§ 17. Ἀκούσας ταῦτα ὁ Κλέαρχος, ἐν ἑαυτῷ ἐγένετο· καὶ παυσάμενοι ἀμφότεροι, κατὰ χώραν ἔθεντο τὰ ὅπλα.

CHAP. VI.

§ 1. Ἐντεῦθεν προϊόντων, ἐφαίνετο ἵχνια ἵππων καὶ κόπρος· εἰκάζετο δὲ εἶναι ὁ στίβος ὡς δισχιλίων ἵππων. Οὗτοι προϊόντες ἔκαιον καὶ χιλόν, καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὀρόντης δὲ, Πέρσης ἀνὴρ, γένει τε προσήκων βασιλεῖ, καὶ τὰ πολεμικὰ λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν, ἐπιβουλεύει Κύρῳ, καὶ πρόσθεν πολεμήσας.

§ 2. Καταλλαγείς δὲ οὗτος Κύρῳ, εἶπεν, εἰ αὐτῷ δοῖη ἵππείας χιλίους, ὅτι τοὺς προκατακαίοντας ἵππείας ἢ κατακαίνοι ἂν ἐνεδρεύσας, ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι, καὶ κωλύσειε τοῦ καλεῖν ἐπίοντας, καὶ ποιήσειεν, ὥστε μήποτε δύνασθαι αὐτούς, ἰδόντας τὸ Κύρου στρατεύμα, βασιλεῖ διαγγεῖλαι. Τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι· καὶ ἐκέλευεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων.

§ 3. Ὁ δὲ Ὀρόντης, νομίσας ἐτοίμους αὐτῷ εἶναι τοὺς ἵππείας, γράφει ἐπιστολὴν παρὰ βασιλέα, ὅτι ἥξοι ἔχων ἵππείας ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς ἑαυτοῦ ἵππεύσιν ἐκέλευεν, ὡς φίλιον αὐτὸν ὑποδέχεσθαι. Ἐνὴν δ' ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας ὑπομνήματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ, ὡς ᾤετο· ὁ δὲ λαβὼν, Κύρῳ δείκνυσιν.

§ 4. Ἀναγνοὺς δὲ αὐτὴν ὁ Κῦρος, συλλαμβάνει Ὀρόντην, καὶ συγκαλεῖ εἰς τὴν αὐτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτὰ· καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐκέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν. Οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας.

§ 5. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον,

ὅς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. Ἐπεὶ δ' ἐξήλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντου, ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. Ἐφη δέ, Κύρον ἄρχειν τοῦ λόγου ᾧδε·

§ 6. Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος, ὃ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω περὶ Ὀρόντου τουτουῦ. Τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατήρ ἔδωκεν ὑπήκοον ἐμοὶ εἶναι. Ἐπεὶ δὲ ταχθεὶς, ὡς ἔφη αὐτὸς, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοὶ, ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα, ὥστε δόξαι τούτῳ, τοῦ πρὸς ἐμὲ πολέμου παύσασθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα.

§ 7. Μετὰ ταῦτα, ἔφη, ᾧ Ὀρόντα, ἔστιν, ὃ τι σε ἡδίκησα; Ὁ δὲ ἀπεκρίνατο, ὅτι οὐ. Πάλιν ὁ Κύρος ἠρώτα· Οὐκ οὐν ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος, ἀποστὰς εἰς Μυσσοὺς, κακῶς ἐποίεις τὴν ἐμὴν χώραν, ὃ τι ἐδύνω; Ἐφη ὁ Ὀρόντης. Οὐκ οὐν, ἔφη ὁ Κύρος, ὅπότ' αὐτὸς ἐγὼ τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν, μεταμέλειν τέ σοι ἔφησθα, καὶ πείσας ἐμὲ, πιστὰ πάλιν ἔδωκάς μοι, καὶ ἔλαβες παρ' ἐμοῦ; Καὶ ταῦθ' ὁμολόγει ὁ Ὀρόντης.

§ 8. Τί οὖν, ἔφη ὁ Κύρος, ἀδικηθεὶς ὑπ' ἐμοῦ, νῦν τὸ τρίτον ἐπιβουλεύων μοι φανερὸς γέγονας; Εἰπόντος δὲ τοῦ Ὀρόντου, ὅτι οὐδὲν ἀδικηθεὶς, ἠρώτησεν ὁ Κύρος αὐτόν· Ὁμολογεῖς οὖν, περὶ ἐμὲ ἄδικος εἶναι; Ἦ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντης. Ἐκ τούτου πάλιν ἠρώτησεν ὁ Κύρος, Ἐτι οὖν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ καὶ φίλος καὶ πιστός; Ὁ δὲ ἀπεκρίνατο, ὅτι, οὐδ', εἰ γενοίμην, ᾧ Κύρε, σοὶ γ' ἂν ἔτι ποτὲ δόξαιμι.

§ 9. Πρὸς ταῦτα ὁ Κύρος εἶπε τοῖς παρούσιν· Ὁ

μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος, ὦ Κλέαρχε, ἀπόφηναι γνώμην, ὃ τι σοι δοκεῖ. Κλέαρχος δὲ εἶπε τάδε· Συμβουλευέω ἐγὼ, τὸν ἄνδρα τοῦτον ἐκποδὼν ποιεῖσθαι ὡς τάχιστα· ὡς μηκέτι δέοι τοῦτον φυλάττεσθαι, ἀλλὰ σχολή εἴη ἡμῖν, τὸ κατὰ τοῦτον εἶναι, τοὺς ἐθέλοντάς φίλους τούτους εὖ ποιεῖν.

§ 10. Ταύτη δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. Μετὰ ταῦτα, κελεύοντος Κύρου, ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην ἐπὶ θανάτῳ, ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς· εἶτα δὲ ἐξῆγον αὐτὸν, οἷς προσετάχθη. Ἐπεὶ δὲ εἶδον αὐτὸν, οἷπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἄγοιτο.

§ 11. Ἐπεὶ δὲ εἰς τὴν Ἀρταπάτα σκηνὴν εἰσῆχθη, τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων, μετὰ ταῦτα οὔτε ζῶντα Ὀρόντην, οὔτε τεθνεῶτα οὐδεὶς πώποτε εἶδεν, οὐδ' ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἰκαζον δ' ἄλλοι ἄλλως· τάφος δ' οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

CHAP. VII.

§ 1. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμούς τρεῖς παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· (ἐδόκει γάρ, εἰς τὴν ἐπιούσαν ἔω ἤξειν βασιλέα σὺν τῷ στρατεύματι μαχούμενον) καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου· αὐτὸς δὲ τοὺς ἑαυτοῦ διέταττε.

§ 2. Μετὰ δὲ τὴν ἐξέτασιν ἅμα τῇ ἐπιούσῃ ἡμέρᾳ αὐτόμολοι παρὰ μεγάλου βασιλέως ἦκοντες ἀπήγγελλον Κύρῳ περὶ τῆς βασιλέως στρατιᾶς. Κῦρος δὲ, συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων, συνεβουλευέτο τε, πῶς ἂν τὴν μάχην ποιοῖτο, καὶ αὐτὸς παρήνει θαρρύνων τοιάδε·

§ 3. ὦ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων, ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. Ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, ἧς κέκτησθε, καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. Εὐ γὰρ ἴστε, ὅτι τὴν ἐλευθερίαν ἐλοίμην ἂν, ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίῳν.

§ 4. Ὅπως δὲ καὶ εἰδῆτε, εἰς οἶον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς εἰδὼς διδάξω. Τὸ μὲν γὰρ πλῆθος πολὺ, καὶ πολλῇ κραυγῇ ἐπιάσιν· ἂν δὲ ταῦτα ἀνάσχησθε, τᾶλλα καὶ αἰσχύνεσθαι μοι δοκῶ οἷους ἡμῶν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. Ἑμῶν δὲ ἀνδρῶν ὄντων, καὶ εὐτόλμων γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἶκαδε βουλόμενον ἀπιέναι τοῖς οἴκοι ζῆλωτὸν ποιήσω ἀπελθεῖν πολλοὺς δ' οἶμαι ποιήσῃν τὰ παρ' ἐμοὶ αἰρήσεσθαι ἀντὶ τῶν οἴκοι.

§ 5. Ἐνταῦθα Γαυλίτης παρὼν, φυγὰς Σάμιος, πιστὸς δὲ Κύρῳ, εἶπε· Καὶ μὴν, ὦ Κῦρε, λέγουσί τινες, ὅτι πολλὰ ὑπισχνῇ νῦν, διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόκτος· ἂν δ' εὖ γένηται τι, οὐ μεμνήσθαι σε· ἔνιοι δὲ, οὐδ' εἰ μέμνοιό τε καὶ βούλοιο, δύνασθαι ἂν ἀποδοῦναι, ὅσα ὑπισχνῇ.

§ 6. Ἀκούσας ταῦτα ἔλεξεν ὁ Κῦρος· Ἄλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ ἢ πατρώα, πρὸς μὲν μεσημβρίαν, μέχρις οὐ διὰ καῦμα οὐ δύνανται οἰκεῖν οἱ ἄνθρωποι· πρὸς δὲ ἄρκτον, μέχρις ὅτου διὰ χειμῶνα τὰ δ' ἐν μέσῳ τούτων ἅπαντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι.

§ 7. Ἦν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμέτερους φίλους τούτων ἐγκρατεῖς ποιῆσαι. Ὡστε οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω, ὅ τι δῶ ἐκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς, οἷς δῶ. Τμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστῳ χρυσοῦν δώσω.

§ 8. Οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ τε ἦσαν πολὺ προθυμότεροι, καὶ τοῖς ἄλλοις ἐξηγγέλλον. Εἰσῆσαν δὲ παρ' αὐτὸν οἳ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινὲς, ἀξιοῦντες εἰδέναι, τί σφίσιν ἔσται, ἐὰν κρατήσωσιν. Ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε.

§ 9. Παρεκελεύοντο δ' αὐτῷ πάντες, ὅσοιπερ διελέγοντο, μὴ μάχεσθαι, ἀλλ' ὀπισθεν ἑαυτῶν τάττεσθαι. Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὧδέ πως ἤρετο Κῦρον· Οἶε γάρ σοι, ὦ Κῦρε, μαχεῖσθαι τὸν ἀδελφόν; Νῆ Δί', ἔφη ὁ Κῦρος, εἴπερ γε Δαρείου καὶ Παρυσάτιδός ἐστι παῖς, καὶ ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταῦτα ἐγὼ λήψομαι.

§ 10. Ἐνταῦθα δὴ ἐν τῇ ἐξοπλίσει ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἄσπις μυρία καὶ τετρακοσία· πελτασταὶ δὲ δισχίλιοι καὶ τετρακόσιοι· τῶν δὲ μετὰ

Κύρου βαρβάρων δέκα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἅμφι τὰ εἴκοσι.

§ 11. Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες, καὶ ἄρματα δρεπανηφόρα διακόσια. Ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἵππεῖς, ὧν Ἀρταγέρσης ἦρχεν· οὗτοι δὲ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν.

§ 12. Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἑνενήκοντα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας γὰρ ὑστέρησε τῆς μάχης ἡμέρας πέντε, ἐκ Φοινίκης ἐλαύνων.

§ 13. Ταῦτα δὲ ἡγγελλὸν πρὸς Κύρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης· καὶ μετὰ τὴν μάχην, οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων, ταῦτ' ἡγγελλον.

§ 14. Ἐντεῦθεν δὲ Κύρος ἐξελαύνει σταθμὸν ἕνα παρασάγγας τρεῖς συντεταγμένῳ τῷ στρατεύματι παντὶ καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ὥςτο γὰρ, ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ, βαθεῖα, τὸ μὲν εὖρος ὀργυιαί πέντε, τὸ δὲ βάθος ὀργυιαί τρεῖς.

§ 15. Παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας μέχρι τοῦ Μηδίας τείχους. Ἐνθα δὴ εἰσὶν αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέουσαι· εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγὰ· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δὲ ἐκάστη παρασάγγην, γέφυραι δὲ ἔπεισιν. Ἦν δὲ παρ' αὐτὸν τὸν Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου, ὡς εἴκοσι ποδῶν τὸ εὖρος.

§ 16. Ταύτην δὴ τὴν τάφρον βασιλεὺς μέγας ποιεῖ

ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα. Ταύτην δὲ τὴν παράδοον Κῦρός τε καὶ ἡ στρατιὰ παρῆλθε, καὶ ἐγένοντο εἰσω τῆς τάφρου.

§ 17. Ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἰχνη πολλά.

§ 18. Ἐνταῦθα Κῦρος, Σιλανὸν καλέσας, τὸν Ἀμβρακιώτην μάντιν, ἔδωκεν αὐτῷ δαρειακοὺς τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον θυόμενος, εἶπεν αὐτῷ, ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν· Κῦρος δ' εἶπεν, Οὐκ ἄρα ἔτι μαχεῖται, εἰ μὴ ἐν ταύταις ταῖς ἡμέραις μαχεῖται· ἐὰν δ' ἀληθεύσης, ὑπισχνούμαι σοι δέκα τάλαντα. Τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι.

§ 19. Ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στράτευμα διαβαίνειν, ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ μαχεῖσθαι· ὥστε τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο ἡμελημένος μᾶλλον.

§ 20. Τῇ δὲ τρίτῃ ἐπὶ τε τοῦ ἄρματος καθήμενος τὴν πορείαν ἐποιεῖτο, καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ· τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο, καὶ τῶν ὀπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν καὶ ὑποζυγίων ἤγετο.

CHAP. VIII.

§ 1. Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσιν, καὶ πλησίον ἦν ὁ σταθμὸς, ἔνθα ἔμελλε καταλύσειν, ἥνίκα Παταγύας, ἀνὴρ Πέρσης, τῶν ἀμφὶ Κῦρον πιστῶν, προφαίνεται ἐλαύνων ἀνὰ κράτος ἰδρῶντι τῷ ἵππῳ· καὶ εὐθύς πᾶσιν, οἷς ἐνετύγχανεν, ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται, ὥς εἰς μάχην παρεσκευασμένος.

§ 2. Ἐνθα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες καὶ πάντες δέ, ἀτάκτοις σφίσιν ἐπιπτεσεῖσθαι.

§ 3. Καὶ Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδν, καὶ ἀναβὰς ἐπὶ τὸν ἵππον, τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι, καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον.

§ 4. Ἐνθα δὴ σὺν πολλῇ σπουδῇ καθισταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων, πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος· οἱ δ' ἄλλοι μετὰ τοῦτον. Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον κέρας εἶχε τοῦ Ἑλληνικοῦ.

§ 5. Τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἕστασαν ἐν τῷ δεξιῷ, καὶ τὸ Ἑλληνικὸν πελταστικόν· ἐν δὲ τῷ εὐώνυμῳ Ἀριαῖός τε ὁ Κύρου ὑπαρχος καὶ τὸ ἄλλο βαρβαρικόν.

§ 6. Κῦρος δὲ καὶ ἵππεῖς μετ' αὐτοῦ ἐξακόσιοι κατὰ τὸ μέσον, ὥπλισμένοι θώραξι μὲν αὐτοὶ καὶ παραμυρδιόις καὶ κράνεσι πάντες, πλὴν Κύρου. Κῦρος δὲ, ψιλὴν ἔχων τὴν κεφαλὴν, εἰς τὴν μάχην καθίστατο. Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν.

§ 7. Οἱ δ' ἵπποι ἅπαντες, οἱ μετὰ Κύρου, εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἱππεῖς Ἑλληνικάς.

§ 8. Καὶ ἤδη τε ἦν μέσον ἡμέρας, καὶ οὐπω καταφανεῖς ἦσαν οἱ πολέμιοι· ἠνίκα δὲ δέλφη ἐγένετο, ἐφάνη κονιορτός, ὥσπερ νεφέλη λευκή, χρόνῳ δὲ οὐ συχνῶ ὕστερον, ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπιπολύ. Ὅτε δὲ ἐγγύτερον ἐγγίγνοντο, τάχα δὴ καὶ χαλκός τις ἥστραπτε, καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγγίγνοντο.

§ 9. Καὶ ἦσαν ἱππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων (Τισσαφέρνης ἐλέγετο τούτων ἄρχειν)· ἐχόμενοι δὲ τούτων, γερρόφοροι· ἐχόμενοι δὲ ὀπλίται σὺν ποδήρεσι ξυλίναῖς ἀσπίσιν (Αἰγύπτιοι δὲ οὗτοι ἐλέγοντο εἶναι)· ἄλλοι δ' ἱππεῖς, ἄλλοι τοξόται· Πάντες δὲ οὗτοι κατὰ ἔθνη, ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο.

§ 10. Πρὸ δ' αὐτῶν ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων, τὰ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα, καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὥς διακόπτειν, ὅτῳ ἐντύχοιεν. Ἡ δὲ γνώμη ἦν, ὥς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλώντων καὶ διακοψόντων.

§ 11. Ὁ μέντοι Κύρος εἶπεν, ὅτε καλέσας παρεκλεύετο τοῖς Ἕλλησι, τὴν κραυγὴν τῶν βαρβάρων ἀνασχέσθαι, ἐφεύσθη τοῦτο· οὐ γὰρ κραυγῇ, ἀλλὰ σιγῇ ὥς ἀνυστὸν, καὶ ἡσυχῇ ἐν ἴσῳ καὶ βραδέως προσήεσαν.

§ 12. Καὶ ἐν τούτῳ Κύρος, παρελαύνων αὐτὸς σὺν Πίγρητι τῷ ἐρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι, τῷ Κλεάρχῳ ἐβόα, ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη· κᾶν τοῦτο, ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποίηται.

§ 13. Ὅρων δὲ ὁ Κλέαρχος τὸ μέσον στῖφος, καὶ ἀκούων Κύρου, ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα, (τοσοῦτῃ γὰρ πλήθει περιῆν βασιλεὺς, ὥστε μέσον τὸ ἑαυτοῦ ἔχων τοῦ Κυροῦ εὐωνύμου ἔξω ἦν) ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπᾶσαι ἀπὸ τοῦ ποταμοῦ το δεξιὸν κέρας, φοβούμενος, μὴ κυκλωθεῖν ἐκατέρωθεν· τῷ δὲ Κύρῳ ἀπεκρίνατο, ὅτι αὐτῷ μέλοι, ὅπως καλῶς ἔχοι.

§ 14. Καὶ ἐν τούτῃ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στρατεύμα ὁμαλῶς προῆεν· τὸ δ' Ἑλληνικὸν, ἔτι ἐν τῷ αὐτῷ μένον, συνετάττετο ἐκ τῶν ἔτι προσιόντων. Καὶ ὁ Κύρος παρελαύνων οὐ πᾶν πρὸς αὐτῷ τῷ στρατεύματι, κατεθεᾶτο ἐκατέρους ἀποθεν, τοὺς τε πολεμίους ἀποβλέπων τοὺς τε φίλους.

§ 15. Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντῆσαι, ἤρετο, εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε, καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι τὰ ἱερὰ καὶ τὰ σφάγια καλὰ εἴη.

§ 16. Ταῦτα δὲ λέγων, θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο, τίς ὁ θόρυβος. Ὁ δὲ Ξενοφῶν εἶπεν, ὅτι τὸ σύνθημα παρέρχεται δεύτερον ἤδη. Καὶ ὃς ἐθαύμασε, τίς παραγγέλλει, καὶ ἤρετο, ὃ τι καὶ εἴη τὸ σύνθημα. Ὁ δὲ ἀπεκρίνατο, ὅτι ΖΕΥΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ.

§ 17. Ὁ δὲ Κύρος ἀκούσας, ἀλλὰ δέχομαι τε, ἔφη, καὶ τοῦτο ἔστω. Ταῦτα δὲ εἰπὼν, εἰς τὴν ἑαυτοῦ χώραν ἀπήλυνε· καὶ οὐκ ἔτι τρία ἢ τέτταρα στάδια ἀπειχέτην τὴν φάλαγγα ἀπ' ἀλλήλων, ἥνικα ἐπαιάνιζόν τε οἱ Ἕλληνες, καὶ ἤρχοντο ἀντίοι ἵνα τοῖς πολέμοις.

§ 18. Ὡς δὲ πορευομένων ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγαντο πάντες, οἷον περ τῷ Ἐνυαλίῳ ἐλελίζουσι,

καὶ πάντες δὲ ἔθεον. Λέγουσι δέ τινες, ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδοῦπησαν, φόβαν ποιοῦντες τοῖς ἵπποις.

§ 19. Πρὶν δὲ τόξευμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βάρβαροι τοῖς ἵπποις καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοισι, μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπεσθαι.

§ 20. Τὰ δὲ ἄρματα ἐφέρετο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κενὰ ἡνιόχων. Οἱ δὲ, ἐπεὶ προῖδοιεν, δίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη, ὥσπερ ἐν ἵπποδρόμῳ, ἐκπλαγεῖς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν· οὐδὲ ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδὲν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις ἐλέγετο.

§ 21. Κῦρος δὲ, ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, οὐδ' ὡς ἐξήχθη διώκειν· ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἐξακοσίων ἱππέων τάξιν, ἐπεμελεῖτο, ὃ τι ποιήσει βασιλεὺς. Καὶ γὰρ ᾗδει αὐτὸν, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος.

§ 22. Καὶ πάντες δὲ οἱ τῶν βαρβάρων ἄρχοντες, μέσον ἔχοντες τὸ αὐτῶν ἡγούντο, νομίζοντες, οὕτως καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἣν ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν ᾗ, καί, εἴ τι παραγγεῖλαι χρήζοιεν, ἡμίσει ἐν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα.

§ 23. Καὶ βασιλεὺς δὴ τότε, μέσον ἔχων τῆς ἑαυτοῦ στοατίας, ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. Ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἐναντίου, οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν, ὡς εἰς κύκλωσιν.

§ 24. Ἐνθα δὴ Κῦρος δέσας, μὴ ὀπισθεν γενόμενος κατακόψῃ τὸ Ἑλληνικὸν, ἐλαύνει ἀντίος· καὶ ἐμβαλὼν

σὺν τοῖς ἑξακοσίοις, νικᾷ τοὺς πρὸ βασιλέως τεταγμένους, καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους· καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην, τὸν ἄρχοντα αὐτῶν.

§ 25. Ὡς δὲ ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι, εἰς τὸ διώκειν ὁρμήσαντες· πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι.

§ 26. Σὺν τούτοις δὲ ὦν, καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνον στῖφος· καὶ εὐθὺς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν, Ὅρῳ τὸν ἄνδρα, ἵετο ἐπ' αὐτόν· καὶ παίει κατὰ τὸ στέρνον, καὶ τιτρώσκει διὰ τοῦ θώρακος, ὥς φησὶ Κτησίας ὁ ἰατρός, καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι.

§ 27. Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῷ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος, καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὁπόσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθανον, Κτησίας λέγει (παρ' ἐκείνῳ γὰρ ἦν) Κύρος δὲ αὐτός τε ἀπέθανε, καὶ ὁκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ.

§ 28. Ἀρταπάτης δὲ ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θεράπων λέγεται, ἐπειδὴ εἶδε πεπτωκότα Κύρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ.

§ 29. Καὶ οἱ μὲν φασι, βασιλέα κελεύσαι τινα ἐπισφάζαι αὐτὸν Κύρῳ· οἱ δὲ, ἑαυτὸν ἐπισφάζαι, σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν· καὶ στρεπτὸν δὲ ἐφόρει καὶ ψέλλια καὶ τὰ ἄλλα, ὥσπερ οἱ ἄριστοι τῶν Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε καὶ πισιότητα.

CHAP. IX.

§ 1. Κύρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν τῶν μετὰ Κύρον τὸν ἀρχαῖον γενομένων βασιλικώτατός τε καὶ ἄρχειν ἀξιώτατος, ὥς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι.

§ 2. Πρῶτον μὲν γὰρ παῖς ἔτι ὢν, ὅτε ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων πάντα κράτιστος ἐνομίζετο.

§ 3. Πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἔνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις, αἰσχρὸν δ' οὐδὲν οὔτε ἀκοῦσαι, οὔτ' ἰδεῖν ἐστι.

§ 4. Θεῶνται δ' οἱ παῖδες καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστ' εὐθὺς παῖδες ὄντες μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι.

§ 5. Ἐνθα Κύρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλίκων ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι· ἔπειτα δὲ φιλιππότατος, καὶ τοῖς ἵπποις ἄριστα χρῆσθαι. Ἐκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι, καὶ μελετηρότατον.

§ 6. Ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθήροτατος ἦν, καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. Καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπάσθη ἀπὸ τοῦ ἵππου· καὶ τὰ μὲν ἔπαθεν, ὢν καὶ τὰς ὠτειλὰς φανερὰς εἶχε, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστότατον ἐποίησεν.

§ 7. Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καπ-

παδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη, οἷς καθήκει εἰς Καστωλοῦ πεδῖον ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείστου ποιοῖτο, εἴ τῃ σπείσαιτο, καὶ εἴ τῃ σύνθοιτο, καὶ εἴ τῃ ὑπόσχοιτό τι, μὴδὲν ψεύδεσθαι.

§ 8. Καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπείσασθαι Κύρου, ἐπίστευε, μὴδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν.

§ 9. Τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκούσαι Κύρον εἵλοντο ἀντὶ Τισσαφέρνης, πλὴν Μιλησίων· οὗτοι δὲ, ὅτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι, ἐφοβοῦντο αὐτόν.

§ 10. Καὶ γὰρ ἔργῳ ἐπεδείκνυτο, καὶ ἔλεγεν, ὅτι οὐκ ἂν ποτε πρόοιτο, ἐπεὶ ἅπαξ αὐτοῖς φίλος ἐγένετο, οὐδ' εἴ ἔτι μὲν μείους γένοιοντο, ἔτι δὲ καὶ κάκιον πράξειαν.

§ 11. Φανερὸς δ' ἦν, καὶ εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώμενος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον, ὡς εὐχοίτο, τοσοῦτον χρόνον ζῆν, ἕστε νικῶν καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιοῦντας ἀλεξόμενος.

§ 12. Καὶ γὰρ οὖν πλείστοι δὴ αὐτῷ, ἐνὶ γὰρ ἀνδρὶ τῶν ἐφ' ἡμῶν, ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα προέσθαι.

§ 13. Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι, ὡς τοὺς κακούργους καὶ ἀδίκους εἶα καταγελᾶν, ἀλλ' ἀφειδέστατα πάντων ἐτιμωρεῖτο. Πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβομένας ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερουμένους ἀνθρώπους· ὥστε ἐν τῇ τοῦ Κύρου ἀρχῇ ἐγένετο καὶ Ἑλλήνι καὶ βαρβάρῳ, μὴδὲν ἀδικοῦντι ἀδελῶς πορεύεσθαι, ὅποι τις ἠθελεν, ἔχοντι δ' τι προχωροῖν.

§ 14. Τοὺς μέντοι γε ἀγαθοὺς εἰς πόλεμον ὠμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς Πεισίδας καὶ Μυσοῦς στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας, οὓς ἑώρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει, ἥς κατεστρέφετο χώρας, ἔπειτα δὲ καὶ ἄλλοις δάροις ἐτίμα·

§ 15. Ὡστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς, εὐδαιμονεστάτους, τοὺς δὲ κακοὺς, δούλους τούτων ἀξιοῦσθαι εἶναι. Ταιγαροῦν πολλή ἦν ἀφθοκία τῶν ἐθέλοντων κινδυνεύειν, ὅπου τις οἶοιτο Κῦρον αἰσθήσεσθαι.

§ 16. Εἰς γεμὴν δικαιοσύνην εἴ τις αὐτῷ φανερὸς γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων.

§ 17. Καὶ γὰρ οὖν ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο, καὶ στρατεύματι ἀληθινῷ ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἕνεκα πρὸς ἐκείνον ἔπλευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλεώτερον εἶναι, Κῦρῳ καλῶς πειθαρχεῖν, ἢ τὸ κατὰ μῆνα κέρδος.

§ 18. Ἀλλὰ μὴν εἴ τίς γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσειεν, οὐδενὶ πώποτε ἀχάριστον εἶασε τὴν προθυμίαν. Ταιγαροῦν κράτιστοι δὴ ὑπηρέται παντὸς ἔργου Κῦρῳ ἐλέχθησαν γενέσθαι.

§ 19. Εἰ δέ τινα ὀρώη δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου, καὶ κατασκευάζοντά τε, ἥς ἄρχοι χώρας, καὶ προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλὰ καὶ πλείω προσεδίδου· ὥστε καὶ ἡδέως ἐπόνουν, καὶ θαρράλως ἐκτῶντο, καὶ ἂν πέπατο αὐτὸς, ἥκιστα Κῦρον ἐκρυπτεν· οὐ γὰρ φθονῶν τοῖς φανερώς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ὑποκρυπτομένων χρήμασι.

§ 20. Φίλους γεμὴν ὅσους ποιήσαιο, καὶ εὖνους γνοίη ὄντας, καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι, ὃ τι

τυγχάνει βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν.

§ 21. Καὶ γὰρ αὐτὸ τοῦτο, οὐπερ αὐτὸς ἔνεκα φίλων ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχει, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου, οὗτου ἕκαστον αἰσθάνοιτο ἐπιθυμῶντα.

§ 22. Δῶρα δὲ πλεῖστα μὲν, οἶμαι, εἰς γε ἀνὴρ ὢν, ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τὸν τρόπον ἐκάστου σκοπῶν, καὶ οὗτου μάλιστα ὀρφῇ ἕκαστον δεόμενον.

§ 23. Καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναιτο τούτοις πᾶσι κοσμήσαι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι.

§ 24. Καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα, οὐδὲν θαυμαστὸν, ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων, καὶ τῷ προθυμεῖσθαι χαρίζεσθαι, ταῦτα μᾶλλον ἔμοιγε δοκεῖ ἀγαστὰ εἶναι.

§ 25. Κῦρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολ-
λάκις, ὁπότε πάνυ ἡδὺν λάβοι, λέγων, ὅτι οὐπω δὴ πολλοῦ χρόνου τούτου ἡδίονι οἴνῳ ἐπιτύχοι· τοῦτον οὖν σοι ἔπεμψε, καὶ δεῖταί σου, τοῦτον ἐκπιεῖν τήμερον, σὺν οἷς μάλιστα φιλεῖς.

§ 26. Πολλάκις δὲ χήνας ἡμιβρώτους ἔπεμπε, καὶ ἄρτους ἡμίσεια, καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα· Τούτοις ἦσθη Κῦρος· βούλεται οὖν, καὶ σὲ τούτων γεύσασθαι.

§ 27. Ὅπου δὲ χιλὸς σπάνιος πάνυ εἴη, αὐτὸς δ' ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας, καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους, τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμβάλ-

λειν τούτον τὸν χιλὸν, ὥς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν.

§ 28. Εἰ δὲ δὴ ποτε πορεύοιτο, καὶ πλείστοι μέλλοιεν ὄψεσθαι, προσκαλὼν τοὺς φίλους ἐσπουδαιο-λογεῖτο, ὥς δηλοίῃ, οὕς τιμᾷ· ὥστε ἔγωγε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὸ πλειόνων πεφιλῆσθαι οὔτε Ἑλλήνων, οὔτε βαρβάρων.

§ 29. Τεκμήριον δὲ τούτου καὶ τόδε· παρὰ μὲν Κύρου, δούλου ὄντος, οὐδεὶς ἀπῆει πρὸς βασιλέα· πλὴν Ὀρόντας ἐπεχείρησε· καὶ οὗτος δὲ, ὃν ᾤετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὔρε Κύρῳ φιλαίτερον, ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κύρον ἀπῆλθον, ἐπεὶ πολέμιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιοτέρας ἂν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ.

§ 30. Μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθὸς, καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὖνους καὶ βεβαίους.

§ 31. Ἀποθνήσκοντος γὰρ αὐτοῦ, πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεζοι μαχόμενοι ἀπέθανον ὑπὲρ Κύρου, πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ, τοῦ ἵππικοῦ ἄρχων· ὥς δὲ ᾔσθητο Κύρον πεπτωκότα, ἔφυγεν, ἔχων καὶ τὸ στράτευμα πᾶν, οὗ ἡγεῖτο.

CΗΑΡ. X.

§ 1. Ἐνταῦθα δὴ Κύρου ἀποτέμενεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξία. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κυρεῖον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν, ἔνθεν ὤρμηντο· τέτταρες δὲ ἐλέγοντο παρασαγγαὶ τῆς ὁδοῦ εἶναι.

§ 2. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρπάζουσι, καὶ τὴν Φωκαῖδα τὴν Κύρου παλλακίδα, τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι, λαμβάνει.

§ 3. Ἡ δὲ Μιλησία, ἡ νεωτέρα, ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα, ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων, οἱ ἔτυχοι ἐν τοῖς σκευοφόροις ὅπλα ἔχοντες, καὶ ἀντιταχθέντες, πολλοὺς μὲν τῶν ἀρπαζόκτων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ τᾶλλα, ὅσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο, πάντα ἔσωσαν.

§ 4. Ἐνταῦθα διέσχον ἀλλήλων βασιλεὺς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' ἑαυτοὺς, ὡς πάντας νικῶντες· οἱ δὲ ἀρπάζοντες, ὡς ἤδη πάντας νικῶντες.

§ 5. Ὡς δὲ ἦσθοντο οἱ μὲν Ἕλληνες, ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἶη, βασιλεὺς δ' αὖ ἤκουσε Τισσαφέρνους, ὅτι οἱ Ἕλληνες νικῶν τὸ καθ' ἑαυτοὺς, καὶ εἰς τὸ πρόσθεν οἵχονται διώκοντες, ἐνταῦθα δὴ βασιλεὺς μὲν ἀθροίζει τοὺς ἑαυτοῦ, καὶ συντάττεται· ὁ δὲ Κλέαρχος ἐβουλευέτο, Πρόξενον καλέσας, (πλησιαίτατος γὰρ ἦν,) εἰ πέμποιέν τινας, ἢ πάντες ἴοιεν ἐπὶ τὸ στρατοπεδον ἀρήξοντες.

§ 6. Ἐν τούτῳ βασιλεὺς πάλιν δῆλος ἦν· προσιών, ὡς ἔδοκει, ὀπισθεν. Καὶ οἱ μὲν Ἕλληνες συστραφέντες παρασκευάζονται, ὡς ταύτῃ προσιώντες καὶ δεξόμενοι· ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἦγεν, ἥ δὲ παρήλθεν ἔξω τοῦ εὐωνύμου κέρατος, ταύτῃ καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ πρὸς τοὺς Ἕλληνας αὐτομολήσαντας, καὶ Τισσαφέρην, καὶ τοὺς σὺν αὐτῷ.

§ 7. Ὁ γὰρ Τισσαφέρης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλληνας πελταστάς· διελαύνων δὲ κατέκανε μὲν οὐδένα, διαστάντες δὲ οἱ Ἕλληνες ἔπαιον καὶ ἠκόντιζον αὐτοὺς· Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν πελταστῶν, καὶ ἐλέγετο φρόνιμος γενέσθαι.

§ 8. Ὁ δ' οὖν Τισσαφέρης ὥς μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τῶν Ἑλλήνων, ἐκεῖ συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι ἐπορεύοντο.

§ 9. Ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἔδεισαν οἱ Ἕλληνες, μὴ προσάγοιεν πρὸς τὸ κέρας, καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἔδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας, καὶ ποιήσασθαι ὀπισθεν τὸν ποταμόν.

§ 10. Ἐν ᾧ δὲ ταῦτα ἐβουλεύοντο, καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἐναντίαν τὴν φάλαγγα, ὥσπερ τὸ πρῶτον μαχοῦμενος συνῆει. Ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγὺς περ ἄντας καὶ παρατεταγμένους, αὐθις παιανίσαντες ἐπήρσαν πολὺ ἔτι προθυμότερον, ἢ τὸ πρόσθεν.

§ 11. Οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ πλείονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι κώμης τινός· ἐνταῦθα δὲ ἔστησαν οἱ Ἕλληνες·

§ 12. Ἦπερ γὰρ τῆς κώμης γήλοφος ἦν, ἐφ' οὗ

ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκ ἔτι, τῶν δὲ ἱππέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γιγνώσκειν. Καὶ τὸ βασιλείον σημείον ὀρᾷν ἔφασαν, αἰτόν τινα χρυσοὺν ἐπὶ πέλτης ἀνατεταμένον.

§ 13. Ἐπεὶ δὲ καὶ ἐνταῦθα ἐχώρουν οἱ Ἕλληνες, λείπουσι δὴ καὶ τὸν λόφον οἱ ἱππεῖς· οὐ μέντοι ἔτι ἀθρόοι, ἀλλ' ἄλλοι ἄλλοθεν ἐψιλοῦτο δ' ὁ λόφος τῶν ἱππέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν.

§ 14. Ὁ οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ στράτευμα, πέμπει Λύκιον τὸν Συρακούσιον καὶ ἄλλον ἐπὶ τὸν λόφον, καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ λόφου, τί ἐστίν, ἀπαγγεῖλαι.

§ 15. Καὶ ὁ Λύκιος ἤλασε καὶ ἰδὼν ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. Σχεδὸν δ' ὅτε ταῦτα ἦν, καὶ ἥλιος ἐδύετο.

§ 16. Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες, καὶ θέμενοι τὰ ὄπλα ἀνεπαύοντο· καὶ ἅμα μὲν ἐθαύμαζον, ὅτι οὐδαμοῦ Κῦρος φαίνοιτο, οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρῆν· οὐ γὰρ ἤδεσαν αὐτὸν τεθνηκότα, ἀλλ' εἰκαζον, ἥ διώκοντα οἴχεσθαι, ἥ καταληψόμενόν τι προεληλακέναι.

§ 17. Καὶ αὐτοὶ ἐβουλεύοντο, εἰ αὐτοῦ μείναντες τὰ σκευοφόρα ἐνταῦθα ἄγοινο, ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. Ἔδοξεν οὖν αὐτοῖς ἀπιέναι· καὶ ἀφικνοῦνται ἀμφὶ δόρπιστον ἐπὶ τὰς σκηνάς.

§ 18. Ταύτης μὲν οὖν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. Καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλεῖστα διηρπασμένα, καὶ εἴ τι σιτίον ἢ ποτὸν ἦν καὶ τὰς ἀμάξας μεστὰς ἀλεύρων καὶ οἴνου, ἃς παρεσκευάσατο Κῦρος, ἵνα, εἴ ποτε σφοδρὰ λάβοι τὸ στρατόπεδον ἔνδεια, διαδίδοι τοῖς Ἕλλησιν, (ῆσαν δ' αὐταί,

ὥς ἐλέγοντο, τετρακόσiai ἄμαξαι,) καὶ ταύτας τότε οἱ
σὺν βασιλεῖ διήρπασαν.

§ 19. Ὡστε ἄδειπνοι ἦσαν οἱ πλείστοι τῶν Ἑλ-
λῆνων· ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλύσαι
τὸ στράτευμα πρὸς ἄριστον, βασιλεὺς ἐφάνη. Ταύτην
μὲν οὖν τὴν νύκτα οὕτω διεγένοντο.



ΞΕΝΟΦΩΝΤΟΣ ΚΥΡΟΥ ἈΝΑΒΑΣΕΩΣ Β.

CHAP. I.

§ 1. Ὡς μὲν οὖν ἡθροίσθη Κύρῳ τὸ Ἑλληνικόν, ὁπότε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη, καὶ ὡς ἡ μάχη ἐγένετο, καὶ ὡς Κύρος ἐτελεύτησε, καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν, οἰόμενοι πάντα νικᾶν, καὶ Κύρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται.

§ 2. Ἀμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον, ὅτι Κύρος οὔτε ἄλλον πέμποι σηματοῦντα, ὃ τι χρὴ ποιεῖν, οὔτ' αὐτὸς φαίνοντο. Ἐδοξεν οὖν αὐτοῖς, συσκευασαμένοις, ἃ εἶχον, καὶ ἐξοπλισαμένοις, προΐεναι εἰς τὸ πρόσθεν, ἕως Κύρῳ συμμύξαιαν.

§ 3. Ἦδη δὲ ἐν ὁρμῇ ὄντων, ἅμ' ἡλίῳ ἀνίσχοντι ἦλθε Προκλῆς, ὁ Τευθρανίας ἄρχων, γεγονὼς ἀπὸ Δαμαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμώ. Οὗτοι ἔλεγον, ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη μετὰ τῶν ἄλλων βαρβάρων, ὅθεν τῇ προτεραιᾷ ὠρμῶντο· καὶ λέγοι, ὅτι ταύτην μὲν τὴν ἡμέραν περιμείνειεν ἂν αὐτοὺς, εἰ μέλλοιεν ἥκειν· τῇ δὲ ἄλλῃ ἀπέναι φαίη ἐπὶ Ἰωνίας, ὅθεν περ ἦλθε.

§ 4. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἶπεν· ἄλλ' ὥφελε μὲν Κύρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ, ὅτι ἡμεῖς γε νικῶμεν βασιλέα, καὶ, ὡς ὁρᾶτε, οὐδεὶς ἡμῖν ἔτι μάχεται· καὶ εἰ μὴ ὑμεῖς

ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα. Ἐπαγγελ-
 λόμεθα δὲ Ἀριαίφ, ἐὰν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν
 βασιλείον αὐτὸν καθιεῖν τῶν γὰρ μάχην νικῶντων καὶ
 τὸ ἄρχειν ἐστί

§ 5. Ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέλους, καὶ
 σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα, καὶ Μένωνα τὸν
 Θετταλόν· καὶ γὰρ αὐτὸς ὁ Μένων ἐβούλετο· ἦν γὰρ
 φίλος καὶ ξένος Ἀριαίου.

§ 6. Οἱ μὲν ὄχοντο, Κλέαρχος δὲ περιέμενε. Τὸ
 δὲ στράτευμα ἐπορίζετο σῆτον, ὅπως ἐδύνατο, ἐκ τῶν
 ὑποζυγίων, κόπτοντες τοὺς βοὺς καὶ ὄνους· ξύλοις δ'
 ἐχρῶντο, μικρὸν προΐοντες ἀπὸ τῆς φάλαγγος, οὗ ἡ
 μάχη ἐγένετο, τοῖς τε ὀϊστοῖς, πολλοῖς οὖσιν, (οὗς
 ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολοῦντας
 παρα βασιλέως,) καὶ τοῖς γέβροις, καὶ ταῖς ξυλίναις
 ἀσπίσι ταῖς Αἰγυπτίαις· πολλαὶ δὲ καὶ πέλται, καὶ
 ἄμαξαι ἦσαν φέρεσθαι ἔρημοι· οἷς πᾶσι χρώμενοι,
 κρέα ἐψοντες ἤσθιον ἐκείνην τὴν ἡμέραν.

§ 7. Καὶ ἤδη τε ἦν περὶ πλήθουσιν ἀγορὰν, καὶ
 ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες, οἱ
 μὲν ἄλλοι, βάρβαροι· ἦν δὲ αὐτῶν Φαλύνος εἰς Ἕλληνα,
 ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὄν, καὶ ἐντίμως ἔχων.
 καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν περὶ τὰς
 τάξεις τε καὶ ὅπλομαχίαν.

§ 8. Οὗτοι δὲ προσελθόντες τε, καὶ καλέσαντες
 τοὺς τῶν Ἑλλήνων ἄρχοντας, λέγουσιν, ὅτι βασιλεὺς
 κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει, καὶ Κῦρον
 ἀπέκτονε, παραδόντας τὰ ὅπλα, ἰόντας ἐπὶ τὰς βασι-
 λέως θύρας, εὐρίσκεσθαι ἦν τι δύνωνται ἀγαθόν.

§ 9. Ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ
 Ἕλληνες βαρέως μὲν ἤκουσαν, ὁμῶς δὲ Κλέαρχος
 τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικῶντων εἴη τὰ ὅπλα παρα-
 διδόναι· ἀλλ', ἔφη, ὑμεῖς μὲν, ὦ ἄνδρες στρατηγοί, τού-

τοῖς ἀποκρίνασθε, ὃ τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω. Ἐκάλεσε γάρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημένα· ἔτυχε γὰρ θυόμενος.

§ 10. Ἐνθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς, πρεσβύτατος ὢν, ὅτι πρόσθεν ἂν ἀποθάνοιεν, ἢ τὰ ὄπλα παραδοῖεν. Πρόξενος δὲ ὁ Θηβαῖος, ἀλλ' ἐγὼ, ἔφη, ὦ Φαλύνε, θαυμάζω, πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὄπλα, ἢ ὡς διὰ φιλίαν δῶρα. Εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν, ἀλλ' οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω, τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται.

§ 11. Πρὸς ταῦτα Φαλύνος εἶπε, Βασιλεὺς νικᾶν ἡγεῖται, ἐπεὶ Κῦρον ἀπέκτονε. Τίς γὰρ αὐτῷ ἔστιν ὅστις ἀρχῆς ἀντιποιεῖται; Νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρᾳ, καὶ ποταμῶν ἐντὸς ἀδιαβάτων· καὶ πλήθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγάγειν, ὅσον, οὐδ' εἰ παρέχοι ὑμῖν, δύναισθ' ἂν ἀποκτείνειν.

§ 12. Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν· ὦ Φαλύνε, νῦν, ὡς σὺ ὀράς, ἡμῖν οὐδὲν ἄλλο ἔστιν ἀγαθὸν εἰ μὴ ὄπλα καὶ ἀρετή. Καὶ ὄπλα μὲν οὖν ἔχοντες, οἴομεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι· παραδόντες δ' ἂν ταῦτα, καὶ τῶν σωμάτων στερηθῆναι. Μὴ οὖν οἴου, τὰ μόνα ἡμῖν ἀγαθὰ ὄντα ὑμῖν παραδώσειν· ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχοῦμεθα.

§ 13. Ἀκούσας δὲ ταῦτα ὁ Φαλύνος ἐγέλασε, καὶ εἶπεν· Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶει ἂν τὴν ὑμετέραν ἀρετὴν περιγενέσθαι τῆς βασιλέως δυνάμεως.

§ 14. Ἄλλους δὲ τινὰς ἔφασαν λέγειν ὑπομαλακίζομένους, ὡς καὶ Κύρῳ πιστοὶ ἐγένοντο, καὶ βασιλεῖ γ'

ἀν πολλοῦ ἄξιοι γένοιτο, εἰ βούλοιο φίλος γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκαταστρέψαιντ' ἂν αὐτῷ.

§ 15. Ἐν τούτῳ καὶ Κλέαρχος ἤκε, καὶ ἠρώτησεν, εἰ ἤδη ἀποκεκριμένοι εἶεν. Φαλύνος δὲ ὑπολαβὼν εἶπεν· Οὗτοι μὲν, ὦ Κλέαρχε, ἄλλος ἄλλα λέγει· σὺ δὲ ἡμῖν εἰπέ, τί λέγεις.

§ 16. Ὁ δ' εἶπεν· Ἐγὼ σε, ὦ Φαλύνε, ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες οὗτοι· σὺ τε γὰρ Ἕλληνας εἶ, καὶ ἡμεῖς, τοσοῦτοι ὄντες, ὅσους σὺ ὀρᾷς· ἐν τοιούτοις δὲ ὄντες πράγμασι συμβουλευόμεθά σοι, τί χρὴ ποιεῖν, περὶ ὧν λέγεις.

§ 17. Σὺ οὖν, πρὸς Θεῶν, συμβούλευσον ἡμῖν, ὃ τι σοι δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ ὃ σοι τιμὴν οἴσει εἰς τὸν ἔπειτα χρόνον ἀναλεγόμενον, ὅτι Φαλύνος ποτὲ πεμφθεὶς παρὰ βασιλέως κελεύσων τοὺς Ἕλληνας τὰ ὄπλα παραδοῦναι, συμβουλευομένοις συνεβούλευσεν αὐτοῖς τάδε. Οἶσθα δὲ, ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλλάδι, ὃ ἂν συμβουλεύσης.

§ 18. Ὁ δὲ Κλέαρχος ταῦτα ὑπήγετο, βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως πρεσβεύοντα συμβουλευσαι, μὴ παραδοῦναι τὰ ὄπλα, ὅπως εὐέλπιδες μᾶλλον οἱ Ἕλληνες εἶεν. Φαλύνος δ' ὑποστρέψας, παρὰ τὴν δόξαν αὐτοῦ εἶπεν ὥδε·

§ 19. Ἐγὼ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστί, σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλεύω, μὴ παραδιδόναι τὰ ὄπλα· εἰ δέ τοι μηδεμία σωτηρίας ἐστὶν ἐλπίς ἄκοντος βασιλέως, συμβουλεύω σώζεσθαι ὅπη δυνατόν.

§ 20. Κλέαρχος δὲ πρὸς ταῦτα εἶπεν· Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε ταῦτα, ὅτι ἡμεῖς οἴομεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος ἂν ἄξιοι εἶναι φίλοι, ἔχοντες τὰ ὄπλα, ἢ παρα-

δόντες ἄλλω· εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν, ἔχοντες τὰ ὄπλα, ἢ ἄλλω παραδόντες.

§ 21. Ὁ δὲ Φαλύνος εἶπε· Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν ἐκέλευσεν εἰπεῖν βασιλεὺς, ὅτι μένουσι μὲν ὑμῖν αὐτοῦ σπονδαὶ εἴησαν, προῖοῦσι δὲ καὶ ἀπιοῦσι πόλεμος. Εἵπατε οὖν καὶ περὶ τούτου, πότερα μενεῖτε καὶ σπονδαί εἰσιν, ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ.

§ 22. Κλέαρχος δ' ἔλεξεν· Ἀπάγγελλε τοίνυν καὶ περὶ τούτων, ὅτι καὶ ἡμῖν ταῦτά δοκεῖ, ἅπερ καὶ βασιλεῖ. Τί οὖν ταῦτ' ἐστίν; ἔφη ὁ Φαλύνος. Ἀπεκρίνατο Κλέαρχος· Ἦν μὲν μένωμεν, σπονδαί· ἀπιοῦσι δὲ καὶ προῖοῦσι, πόλεμος.

§ 23. Ὁ δὲ πάλιν ἠρώτησε· Σπονδὰς ἢ πόλεμον ἀπαγγελῶ; Κλέαρχος δὲ ταῦτά πάλιν ἀπεκρίνατο. Σπονδαὶ μὲν μένουσιν, ἀπιοῦσι δὲ ἢ προῖοῦσι πόλεμος· Ὅ τι δὲ ποιήσοι, οὐ διεσήμενε.

CHAP. II.

§ 1. Φαλύνος μὲν δὴ ᾤχετο, καὶ οἱ σὺν αὐτῷ. Οἱ δὲ παρὰ Ἀριαίου ἦκον, Προκλῆς καὶ Χειρίσοφος (Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ) οὗτοι δ' ἔλεγον, ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας, ἑαυτοῦ βελτίους, οὗς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος· ἀλλ' εἰ βούλεσθε συναπιέναι, ἥκειν ἤδη κελεύει τῆς νυκτός· εἰ δὲ μὴ, αὐτὸς πρῶτ' ἀπιέναι φησίν.

§ 2. Ὁ δὲ Κλέαρχος εἶπεν· Ἄλλ' οὕτω χρή ποιεῖν, ἐὰν μὲν ἤκωμεν, ὥσπερ λέγετε· εἰ δὲ μὴ, πράττετε, ὅποιον ἂν τι ὑμῖν οἴεσθε μάλιστα συμφέρειν. Ὅ τι δὲ ποιήσοι, οὐδὲ τούτοις εἶπε.

§ 3. Μετὰ δὲ ταῦτα, ἤδη ἡλίου δύνοντος, συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς, ἔλεξε τοιάδε. Ἐμοί, ὦ ἄνδρες, θυομένῳ ἵεναι ἐπὶ βασιλέα, οὐκ ἐγίγνετο τὰ ἱερά. Καὶ εἰκότως ἄρα οὐκ ἐγίγνετο. Ὡς γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης ποταμός ἐστι ναυσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι· πλοῖα δ' ἡμεῖς οὐκ ἔχομεν. Οὐ μὲν δὴ αὐτοῦ γε μένειν οἶόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἵεναι δὲ παρὰ τοὺς Κύρου φίλους, πάννυ καλὰ ἡμῖν τὰ ἱερά ἦν.

§ 4. Ὡς οὖν χρή ποιεῖν· ἀπιόντας δειπνεῖν, ὃ τι τις ἔχει· ἐπειδὰν δὲ σημήνην τῷ κέρατι, ὥς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ, ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὅπλα ἔξω.

§ 5. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ ἀπῆλθον, καὶ ἐποιοῦν οὕτω· καὶ τὸ λοιπὸν ὃ μὲν ἤρχεν, οἱ δ' ἐπείθοντο, οὐχ ἐλόμενοι, ἀλλ' ὀρώντες, ὅτι μόνος

ἐφρόνει, οἷα δεῖ τὸν ἄρχοντα, οἱ δὲ ἄλλοι ἄπειροι ἦσαν.

§ 6. Ἀριθμὸς δὲ τῆς ὁδοῦ, ἣν ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης, σταθμοὶ τρεῖς καὶ ἑννεήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα, στάδιοι ἑξήκοντα καὶ τριακόσιοι.

§ 7. Ἐντεῦθεν δὴ, ἐπεὶ σκότος ἐγένετο, Μιλτοκύθης μὲν ὁ Θρᾷξ, ἔχων τοὺς τε ἱππέας τοὺς μεθ' αὐτοῦ εἰς τεσσαράκοντα, καὶ τῶν πεζῶν Θρακῶν ὡς τριακοσίους, ἤτομόλησε πρὸς βασιλέα.

§ 8. Κλέαρχος δὲ τοῖς ἄλλοις ἡγεῖτο κατὰ τὰ παρηγγελμένα, οἱ δ' εἶποντο· καὶ ἀφικνούνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαῖον καὶ τὴν ἐκείνου στρατιάν, ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὄπλα, συνῆλθον οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαῖον· καὶ ὤμοσαν ὅς τε Ἕλληνες καὶ ὁ Ἀριαῖος, καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι, μήτε προδώσειν ἀλλήλους, σύμμαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν, καὶ ἡγήσεσθαι ἀδόλως.

§ 9. Ταῦτα δ' ὤμοσαν, σφάξαντες κάπρον, καὶ ταῖρον, καὶ λύκον, καὶ κριὸν, εἰς ἀσπίδα βάπτοντες οἱ μὲν Ἕλληνες ξίφος, οἱ δὲ βάρβαροι λόγχην.

§ 10. Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· Ἄγε δὴ, ὦ Ἀριαῖε, ἐπεὶ περ ὁ αὐτὸς ἡμῖν στόλος ἐστὶ καὶ ὑμῖν, εἰπὲ, τίνα γνώμην ἔχεις περὶ τῆς πορείας· πότερον ἀπιμεν, ἢ περ ἦλθομεν, ἢ ἄλλην τινὰ ἐννευοικέναι δοκεῖς ὁδὸν κρείττω;

§ 11. Ὁ δ' εἶπεν· Ἦν μὲν ἦλθομεν, ἀπιόντες πάντες ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. Ἑπτακαίδεκα γὰρ σταθμῶν τῶν ἐγυτάτω οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν εἵχομεν

λαμβάνειν· ἔνθα δ' εἴ τι ἦν, ἡμεῖς διαπορευόμενοι κατεδαπάνησαμεν. Νῦν δ' ἐπινόουμεν πορεύεσθαι μακροτέραν μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν.

§ 12. Πορευτέον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἂν δυνώμεθα μακροτάτους, ἵνα ὡς πλεῖστον ἀποσπασθῶμεν τοῦ βασιλικοῦ στρατεύματος· ἦν γὰρ ἅπαξ δυοῖν ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκ ἔτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν. Ὀλίγῳ μὲν γὰρ στρατεύματι οὐ τολμήσει ἐφέπεσθαι· πολλὸν δ' ἔχων στόλον, οὐ δυνήσεται ταχὺ πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. Ταύτην, ἔφη, γνώμην ἔχω ἔγωγε.

§ 13. Ἦν δ' αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη, ἢ ἀποδράναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. Ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο, ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ δύνοντι εἰς κώμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο μὲν οὐκ ἐψεύσθησαν.

§ 14. Ἐτι δὲ ἀμφὶ δειλὴν ἔδοξαν πολεμίους ὀρᾶν ἱππέας· καὶ τῶν τε Ἑλλήνων οἱ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες, εἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος, (ἐτίγχανε γὰρ ἐφ' ἀμάξης πορευόμενος, διότι ἐτέτρωτο,) καταβὰς ἐθωρακίζετο, καὶ οἱ σὺν αὐτῷ.

§ 15. Ἐν ᾧ δὲ ὠπλίζοντο, ἤκον λέγοντες οἱ προπεμφθέντες σκοποὶ, ὅτι οὐχ ἱππεῖς εἰσιν, ἀλλὰ ὑποζύγια νέμοιτο. Καὶ εὐθὺς ἔγνωσαν πάντες, ὅτι ἐγγὺς πον ἐστρατοπεδεύετο βασιλεὺς· καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κώμας οὐ πρόσω.

§ 16. Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν (ἥδει γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας, καὶ ἀσίτους ὄντας· ἥδη δὲ καὶ ὀψὲ ἦν) οὐ μέντοι οὐδ' ἀπέκλινε, φυλαττόμενος, μὴ δοκοίῃ φεύγειν· ἀλλ' εὐθύωρον ἄγων, ἅμα τῷ ἡλίῳ δυομένῳ εἰς τὰς ἐγγυτάτας

κώμας τοὺς πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα.

§ 17. Οἱ μὲν οὖν πρώτοι ὁμοίᾳ τρόπῳ τινὶ ἐστρατοπεδεύοντο, οἱ δ' ὕστεροι σκοταῖοι προσιώντες, ὥς ἐτύγχανον ἕκαστοι, ἠϋλίζοντο, καὶ κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων.

§ 18. Δῆλον δὲ τοῦτο τῇ ὑστεραίᾳ ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτι οὐδὲν ἐφάνη, οὔτε στρατόπεδον, οὔτε καπνὸς οὐδαμοῦ πλησίον. Ἐξεπλάγη δὲ, ὥς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος· ἐδήλωσε δὲ τοῦτο οἷς τῇ ὑστεραίᾳ ἔπραττε.

§ 19. Προϊούσης μέντοι τῆς νυκτὸς ταύτης, καὶ τοῖς Ἕλλησι φόβος ἐμπίπτει, καὶ θόρυβος καὶ δούπος ἦν, οἷον εἰκὸς φόβου ἐμπεσόντος γίνεσθαι.

§ 20. Κλέαρχος δὲ Τολμίδην Ἡλείον, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε, συγὴν κατακηρύξαντα, ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὃς ἂν τὸν ἀφιέντα τὸν ὄνον εἰς τὰ ὄπλα μηνύσῃ, ὅτι λήψεται μισθὸν τάλαντον ἀργυρίου.

§ 21. Ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται, ὅτι κενὸς ὁ φόβος εἶη, καὶ οἱ ἄρχοντες σῶοι. Ἀμα δὲ ὀρθρῶ παρήγγειλε Κλέαρχος εἰς τάξιν τὰ ὄπλα τίθεσθαι τοὺς Ἕλληνας, ὕπερ εἶχον, ὅτε ἦν ἡ μάχη.

CII. III.

§ 1. Ὁ δὲ δὴ ἔγραψα, ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ τῇδε, δῆλον ἦν τῇ μὲν γὰρ πρόσθεν ἡμέρα πέμπων τὰ ὄπλα παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἡλίφ' ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν.

§ 2. Οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας, ἐξήτουν τοὺς ἄρχοντας. Ἐπεὶ δ' ἀπήγγειλαν οἱ προφύλακες, Κλέαρχος, τυχὼν τότε τὰς τάξεις ἐπισκοπῶν, εἶπε τοῖς προφύλαξι, κελεύειν τοὺς κήρυκας περιμένειν, ἄχρις ἂν σχολάσῃ.

§ 3. Ἐπεὶ δὲ κατέστησε τὸ στράτευμα, ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντη φάλαγγα πυκνὴν, τῶν δὲ ἀόπλων μηδὲνα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προῆλθε, τοὺς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν, καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτα ἔφρασεν.

§ 4. Ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα, τί βούλονται. Οἱ δ' ἔλεγον, ὅτι περὶ σπονδῶν ἤκοιεν ἄνδρες, οἵτινες ἱκανοὶ ἔσονται, τά τε παρὰ βασιλέως τοῖς Ἕλλησιν ἀπαγγεῖλαι, καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ.

§ 5. Ὁ δὲ ἀπεκρίνατο· Ἀπαγγέλλετε τοῖνυν αὐτῷ, ὅτι μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν, οὐδὲ ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἕλλησι, μὴ πορίσας ἄριστον.

§ 6. Ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπηλαινον, καὶ ἦγον ταχύ (φ' καὶ δῆλον ἦν, ὅτι ἐγγὺς που ἦν βασιλεὺς ἢ ἄλλος τις, φ' ἐπετέτακτο ταῦτα πράττειν) ἔλεγον δὲ, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτοὺς, ἐὰν αἱ σπανδαὶ γένωνται, ἄξουσιν, ἐνθεν ἔξουσι τὰ ἐπιτήδεια.

§ 7. Ὁ δ' ἥρρωτα, εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο ἰοῦσι καὶ ἀπιούσιν, ἢ καὶ τοῖς ἄλλοις ἔσονται σπονδαί. Οἱ δὲ, πᾶσιν, ἔφασαν, μέχρις ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῇ.

§ 8. Ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοῦς ὁ Κλέαρχος, ἐβουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποιέσθαι, καὶ ταχὺ καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν.

§ 9. Ὁ δὲ Κλέαρχος εἶπε· Δοκεῖ μὲν καὶ ἐμοὶ ταῦτα· οὐ μέντοι ταχὺ γε ἀπαγγελῶ, ἀλλὰ διατρίψω, ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι, μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἶμαί γε μέντοι, ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι. Ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν, ὅτι σπένδοιτο, καὶ εὐθύς ἡγείσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια.

§ 10. Καὶ οἱ μὲν ἡγοῦντο, Κλέαρχος μέντοι ἐπορεύετο, τὰς μὲν σπονδὰς ποιησόμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει· καὶ αὐτὸς δὲ ὠπισθοφυλάκει. Καὶ ἐν-ετύγγανον τάφροις καὶ αὐλῶσι πλήρεσιν ὕδατος, ὥς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ' ἐποιοῦντο διαβάσεις ἐκ τῶν φοινίκων, οἳ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον.

§ 11. Καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὥς ἐπεστάται, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίῃ τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἂν, καὶ ἅμα αὐτὸς προσελάμβανεν, εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνην εἶναι, μὴ οὐ συσπουδάξειν.

§ 12. Καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ οἱ τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἐώρων σπουδάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι.

§ 13. Πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ αἰεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος (οὐ γὰρ ἦν ὥρα οἷα τὸ πεδίον ἄρδεν) ἀλλ', ἵνα ἤδη πολλὰ προφαίνοντο τοῖς Ἑλλησιν δεινὰ εἰς τὴν πορείαν, τούτου ἕνεκα βασιλέα ὑπόπτευσεν ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφεικέναι.

§ 14. Πορευόμενοι δὲ ἀφίκοντο εἰς κώμας, ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. Ἐνῆν δὲ σίτος πολὺς, καὶ οἶνος φοινίκων, καὶ ὄξος ἐψηγτὸν ἀπὸ τῶν αὐτῶν.

§ 15. Αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων, οἷας μὲν ἐν τοῖς Ἑλλησιν ἔστιν ἰδεῖν, τοῖς οἰκέταις ἀπέκειντο· αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι, ἦσαν ἀπόλεκτοι, θαυμάσαι τὸ κάλλος καὶ τὸ μέγεθος· ἡ δὲ ὄψις ἡλεκτροῦ οὐδὲν διέφερε· τὰς δὲ τινες ξηραίνοντες τραγήματα ἀπετίθουσιν. Καὶ ἦν καὶ παρὰ πότον ἡδὺ μὲν, κεφαλαλγὲς δέ.

§ 16. Ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ ἐθαύμαζον τό τε εἶδος, καὶ τὴν ιδιότητα τῆς ἡδονῆς. Ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγὲς. Ὁ δὲ φοίνιξ, ὅθεν ἐξαιρεθεῖη ὁ ἐγκέφαλος, ὄλος ἐξηυαίνεται.

§ 17. Ἐνταῦθα δὲ ἔμειναν ἡμέρας τρεῖς καὶ παρὰ μεγάλου βασιλέως ἦκε Τισσαφέρνης, καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς, καὶ ἄλλοι Πέρσαι τρεῖς· δοῦλοι δὲ πολλοὶ εἶποντο. Ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοί, ἔλεγε πρῶτον Τισσαφέρνης δι' ἑρμηνέως τοιάδε·

§ 18. Ἐγὼ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ Ἑλλάδι· καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ καμύχανα ἐμπεπτωκότας, εὖρημα ἐποιησάμην, εἴ πως δυναίμην παρὰ βασιλέως αἰτήσασθαι, δοῦναί μοι, ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. Οἶμαι γὰρ, οὐκ ἂν ἀχαρίστως

μοι ἔχειν, οὔτε πρὸς ὑμῶν οὔτε πρὸς τῆς Ἑλλάδος ἀπάσης.

§ 19. Ταῦτα δὲ γνούς, ἡτούμην βασιλέα, λέγων αὐτῷ, ὅτι δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κύρον τε ἐπιστρατεύοντα πρῶτος ἡγγεिला, καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ ἀφικόμην· καὶ μόνος τῶν κατὰ τοὺς Ἕλληνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διήλασα, καὶ συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἔνθα βασιλεὺς ἀφίκετο, ἐπεὶ Κύρον ἀπέκτεινε. Καὶ τοὺς σὺν Κύρῳ βαρβάρους ἐδίωξα σὺν τοῖσδε τοῖς παρούσι νῦν μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι.

§ 20. Καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλευσασθαι· ἔρεσθαι δέ με ὑμᾶς ἐκέλευσεν ἐλθόντα, τίνος ἕνεκα ἐστρατεύσατε ἐπ' αὐτόν. Καὶ συμβουλευέω ὑμῖν, μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ᾖ, ἢ, ἂν τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπραΰνασθαι.

§ 21. Πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλεύοντο, καὶ ἀπεκρίναντο· Κλέαρχος δ' ἔλεγεν· Ἡμεῖς οὔτε συνήλθομεν, ὥς βασιλεῖ πολέμησοντες, οὔτ' ἐπορευόμεθα ἐπὶ βασιλέα· ἀλλὰ πολλὰς προφάσεις Κύρος εὑρίσκειν, ὥς καὶ σὺ εὖ οἶσθα, ἵνα ὑμᾶς τε ἀπαρασκευάστους λάβοι, καὶ ἡμᾶς ἐνθάδε ἀναγάγοι.

§ 22. Ἐπεὶ μέντοι ἤδη ἐωρῶμεν αὐτὸν ἐν δεινῷ ὄντα, ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν.

§ 23. Ἐπεὶ δὲ Κύρος τέθνηκεν, οὔτε ἀντιποιοῦμεθα βασιλεῖ τῆς ἀρχῆς, οὔτ' ἔστιν, ὅτου ἕνεκ' ἂν βουλαίμεθα τὴν βασιλέως χώραν κακῶς ποιεῖν· οὐδ' αὐτὸν ἀποκτεῖναι ἂν ἐθέλοιμεν, πορευοίμεθα δ' ἂν οἴκαδε, εἴ τις ἡμᾶς μὴ λυποίῃ. ἀδικοῦντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύνασθαι· ἂν μέντοι τις ἡμᾶς καὶ εὖ

ποιῶν ὑπάρχει, καὶ τούτου εἰς γε δύναμιν οὐχ ἡττησόμεθα εὖ ποιοῦντες. Ὁ μὲν οὕτως εἶπεν.

§ 24. Ἀκούσας δὲ ὁ Τισσαφέρνης, ἔφη· Ταῦτα ἐγὼ ἀπαγγελῶ βασιλεῖ, καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἦκω, αἱ σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν.

§ 25. Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥσθ' οἱ Ἕλληνες ἐφρόντιζον· τῇ δὲ τρίτῃ ἦκων ἔλεγεν, ὅτι διαπεπραγμένος ἦκοι παρὰ βασιλέως, δοθῆναι αὐτῷ σώζειν τοὺς Ἕλληνας· καίπερ πᾶν πολλῶν ἀντιλεγόντων, ὥς οὐκ ἄξιον εἶη βασιλεῖ, ἀφείναι τοὺς ἐφ' ἑαυτὸν στρατευσαμένους.

§ 26. Τέλος δ' εἶπε· Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν, ἥ μὴν φιλίαν ὑμῖν παρέξειν τὴν χώραν, καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα, ἀγορὰν παρέχοντας. Ὅπου δ' ἂν μὴ παρέχωμεν ἀγορὰν, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια.

§ 27. Ὑμᾶς δ' αὖ ἡμῖν δεήσει ὁμόσαι, ἥ μὴν πορεύσεσθαι ὥς διὰ φιλίας ἀσινῶς, σῖτα καὶ ποτὰ λαμβάνοντας, ὁπόταν μὴ παρέχωμεν ἀγορὰν· ἐὰν δὲ παρέχωμεν ἀγορὰν, ὠνουμένους ἔξειν τὰ ἐπιτήδεια.

§ 28. Ταῦτα ἔδοξε· καὶ ὤμωσαν, καὶ δεξιὰς ἔδωσαν Τισσαφέρνης, καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφός, τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς, καὶ ἔλαβον παρὰ τῶν Ἑλλήνων.

§ 29. Μετὰ δὲ ταῦτα Τισσαφέρνης εἶπε· Νῦν μὲν δὴ ἄπειμι ὥς βασιλέα· ἐπειδὰν δὲ διαπράξωμαι, ἃ δέομαι, ἦξω συσκευασάμενος, ὥς ἀπάξω ὑμᾶς εἰς τὴν Ἑλλάδα, καὶ αὐτὸς ἀπὼν ἐπὶ τὴν ἐμαντοῦ ἀρχήν.

CHAP. IV.

§ 1. Μετὰ ταῦτα περιέμενον Τισσαφέρην οἷ τε Ἕλληνες καὶ Ἀριαῖος, ἐγγὺς ἀλλήλων ἐστρατοπεδεύμενοι, ἡμέρας πλείους, ἢ εἴκοσιν. Ἐν δὲ ταύταις ἀφικνοῦνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι, καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινές, παραθαρρύνοντές τε καὶ δεξιὰς ἐνιοὶ παρὰ βασιλέως φέροντες, μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας, μηδὲ ἄλλου μηδενὸς τῶν παροικομένων.

§ 2. Τούτων δὲ γιγνομένων, ἐνδηλοὶ ἦσαν οἱ περὶ τὸν Ἀριαῖον ἦττον τοῖς Ἕλλησι προσέχοντες τὸν νοῦν ὥστε καὶ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκεν, ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς·

§ 3. Τί μένομεν; ἢ οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι περὶ παντὸς ἂν ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος ᾖ ἐπὶ βασιλέα στρατεύειν; Καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν, διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα· ἐπειδὴν δὲ πάλιν ἀλίσθῃ αὐτῷ ἡ στρατιὰ, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν.

§ 4. Ἴσως δέ που ἡ ἀποσκάπτει τι ἢ ἀποτειχίζει, ὥς ἄπορος ᾖ ἡ ὁδός. Οὐ γάρ ποτε ἐκὼν γε βουλήσεται, ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι, ὥς ἡμεῖς, τοσοῦδε ὄντες, ἐνικῶμεν τὴν βασιλέως δύναμιν ἐπὶ ταῖς θύραις αὐτοῦ, καὶ καταγελάσαντες ἀπῆλθομεν.

§ 5. Κλεάρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν· Ἐγὼ ἐνθυμούμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δὲ, ὅτι, εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι, καὶ παρὰ τὰς σπονδάς ποιεῖν. Ἐπειτα, πρῶτον μὲν ἀγορὰν οὐδεὶς ἡμῖν παρέξει, οὐδ' ὁπόθεν ἐπισιτιούμεθα· αὐθις

δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιούντων ἡμῶν εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες, πολέμιοι ἡμῖν ἔσονται.

§ 6. Ποταμὸς δὲ εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἐστὶ διαβατέος, οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι, κωλύοντων πολεμίων. Οὐ μὲν δὴ, ἂν μάχεσθαι δέη, ἱππεῖς εἰσὶν ἡμῖν σύμμαχοι· τῶν δὲ πολεμίων ἱππεῖς εἰσὶν οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μὲν, τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ μὴν οὐδένα οἶόν τε σωθῆναι.

§ 7. Ἐγὼ μὲν οὖν βασιλέα, ᾧ πολλὰ οὕτως ἐστὶ τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα, ὃ τι δεῖ αὐτὸν ὁμόσαι, καὶ δεξιὰν δοῦναι, καὶ θεοὺς ἐπι-ορκῆσαι, καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα ποιῆσαι Ἑλλησι καὶ βαρβάροις. Τοιαῦτα ἔλεγε πολλά.

§ 8. Ἐν δὲ τούτῳ Τισσαφέρνης ἤκεν, ἔχων τὴν ἑαυτοῦ δύναμιν, ὥς εἰς οἶκον ἀπιῶν, καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν ἤγε δὲ καὶ τὴν θυγατέρα τοῦ βασιλέως ἐπὶ γάμφῳ.

§ 9. Ἐντεῦθεν δὲ ἤδη Τισσαφέρνους ἡγουμένου καὶ ἄγοράν παρέχοντος, ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος, ἔχων τὸ Κύρου βαρβαρικὸν στράτευμα, ἅμα Τισσαφέρνει καὶ Ὀρόντῃ, καὶ συνεστρατοπεδεύετο σὺν ἐκείνοις.

§ 10. Οἱ δὲ Ἕλληνες, ὑφορῶντες τούτους, αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν, ἡγεμόνας ἔχοντες. Ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέχοντες ἀλλήλων παρασάγγην, καὶ μείον· ἐφυλάττοντο δὲ οἱ ἀμφότεροι ὥσπερ πολέμους ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν παρείχεν.

§ 11. Ἐνίοτε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ, καὶ χόρτον καὶ ἄλλα τοιαῦτα συλλέγοντες, πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἔχθραν παρείχε.

§ 12. Διελθόντες δὲ τρεῖς σταθμούς, ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τείχος, καὶ παρήλθον αὐτοῦ εἴσω ἣν δὲ ὀκοδομημένον πλίνθοις ὀπταῖς, ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μήκας δὲ ἐλέγετο εἶναι εἴκοσι παρασαγγῶν· ἀπέιχε δὲ Βαβυλῶνος οὐ πολὺ.

§ 13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς δύο, παρὰσάγγας ὀκτώ· καὶ διέβησαν διώρυχας δύο, τὴν μὲν, ἐπὶ γεφύρας, τὴν δ', ἐξευγμένην πλοίοις ἐπτά· (αὗται δὲ ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται, μεγάλαι, ἔπειτα δ' ἐλάσσους· τέλος δὲ καὶ μικροὶ ὀχετοὶ, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας·) καὶ ἀφικνουῦνται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάνθρωπος, ἥ ὄνομα Σιτάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίου πεντεκαίδεκα.

§ 14. Οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκήνωσαν, ἐγγὺς παραδείσου καλοῦ καὶ μεγάλου καὶ δασέος παντοίων δένδρων. οἱ δὲ βάρβαροι, διαβεβηκότες τὸν Τίγρητα, οὐ μέντοιγε καταφανεῖς ἦσαν.

§ 15. Μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ ὄντες πρὸ τῶν ὄπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν ἠρώτησεν ἄνθρωπός τις τοὺς προφύλακας, ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον· Μένωνα δὲ οὐκ ἐξήτει, καὶ ταῦτα παρὰ Ἀριαίου ὄν, τοῦ Μένωνος ξένου.

§ 16. Ἐπεὶ δὲ Πρόξενος εἶπεν, ὅτι αὐτός εἰμι, δν ζητεῖς, εἶπεν ὁ ἄνθρωπος τάδε· Ἐπεμφέ με Ἀριαῖος καὶ Ἀρτάοξος, πιστοὶ ὄντες Κύρῳ, καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι, μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ.

§ 17. Καὶ ἐπὶ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυλακὴν, ὥς διανοεῖται λῦσαι αὐτὴν

Τισσαφέρνης τῆς νυκτός, ἥνπερ δύνηται, ὥς μὴ διαβῆτε, ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυχος.

§ 18. Ἀκουσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον, καὶ φράζουσιν, ἃ λέγει· Ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη, καὶ ἐφοβεῖτο σφόδρα.

§ 19. Νεανίσκος δέ τις τῶν παρόντων ἐννοήσας εἶπεν, ὥς οὐκ ἀκόλουθα εἴη, τὸ ἐπιθέσθαι καὶ λῦσαι τὴν γέφυραν. Δῆλον γάρ, ὅτι ἐπιτιθεμένους ἡ νικᾶν δεήσει αὐτοὺς, ἢ ἡττᾶσθαι. Ἐὰν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύνειν τὴν γέφυραν; οὐδὲ γάρ, ἂν πολλαὶ γέφυραι ὦσιν, ἔχοιμεν ἂν, ὅποι φυγόντες ἡμεῖς σωθῶμεν.

§ 20. Ἄν δ' αὖ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκεῖνοι, ὅποι ἂν φύγωσιν· οὐδὲ μὴν βοηθήσαι, πολλῶν ὄντων πέραν, οὐδεὶς αὐτοῖς δυνήσεται, λελυμένης τῆς γεφύρας.

§ 21. Ἀκούσας δὲ ταῦτα ὁ Κλέαρχος, ἤρετο τὸν ἄγγελον, πόση τις εἴη χώρα ἡ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. Ὁ δὲ εἶπεν, ὅτι πολλή, καὶ κῶμαι ἔνεισι καὶ πόλεις πολλαὶ καὶ μεγάλαι.

§ 22. Τότε δὴ καὶ ἐγνώσθη, ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν, ὀκνοῦντες, μὴ οἱ Ἕλληνες, οὐ διελθόντες τὴν γέφυραν, μένοιεν ἐν τῇ νήσῳ, ἐρύματα ἔχοντες, ἔνθεν μὲν τὸν Τίγρητα ποταμὸν, ἔνθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας, πολλῆς καὶ ἀγαθῆς οὐσης, καὶ τῶν ἐργασομένων ἐνότων· εἴτα δὲ καὶ ἀποστροφή γένοιτο, εἴ τις βούλοιτο βασιλέα κακῶς ποιεῖν.

§ 23. Μετὰ δὲ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὅμως φυλακὴν ἔπεμψαν· καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμόθεν, οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων, ὥς οἱ φυλάττοντες ἀπήγγελλον.

§ 24. Ἐπειδὴ δὲ ἕως ἐγένετο, διέβαινον τὴν γέ-

φυραὶν, ἐξευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ, ὡς οἶόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων, ὡς διαβαινόντων μέλλοιεν ἐπιτίθεσθαι· ἀλλὰ ταῦτα μὲν ψευδῇ ἦν διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων, σκοπῶν, εἰ διαβαίνοεν τὸν ποταμόν· ἐπεὶ δὲ εἶδεν, ᾗχετο ἀπελαύνων.

§ 25. Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρον· ἐπὴν δὲ γέφυρα. Καὶ ἐνταῦθα ᾤκειτο πόλις μεγάλη, ἥ ὄνομα Ὡπις· πρὸς ἣν ἀπήντησε τοῖς Ἑλλήσιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφὸς, ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων, ὡς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στράτευμα, παρερχομένους ἐθεώρει τοὺς Ἑλληνας.

§ 26. Ὁ δὲ Κλέαρχος ἡγείτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. Ὅσον δ' ἂν χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστῇ, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς τοῖς Ἑλλήσι δόξαι πάμπλου εἶναι, καὶ τὸν Πέρσῃν ἐκπεπλήχθαι θεωροῦντα.

§ 27. Ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς ἐρήμους ἕξ παρασάγγας τριάκοντα εἰς τὰς Παρυσάτιδος κώμας, τῆς Κύρου καὶ βασιλέως μητρὸς. Ταύτας Τισσαφέρνης Κύρῳ ἐπεγγελὼν διαρπάσαι τοῖς Ἑλλήσιν ἐπέτρεψε, πλὴν ἀνδραπόδων. Ἐνὴν δὲ σίτος πολὺς, καὶ πρόβατα, καὶ ἄλλα χρήματα.

§ 28. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους πέντε παρασάγγας εἴκοσι, τὸν Τίγρητα ποταμόν ἐν ἀριστερᾷ ἔχοντες. Ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ᾤκειτο μεγάλη καὶ εὐδαίμων, ὄνομα Καίναϊ, ἐξ ἧς οἱ βάρβαροι διῆγον ἐπὶ σχεδίαῖς διφθερί-
ᾳρτους, τυροὺς, οἶνον.

CΗΑΡ. V.

§ 1. Μετὰ ταῦτα ἀφικνούνται ἐπὶ τὸν Ζάβατον ποταμὸν, τὸ εὖρος τεττάρων πλέθρων. Καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν δὲ ταύταις ὑποψίας μὲν ἦσαν, φανερά δ' οὐδεμία ἐφαίνετο ἐπιβουλή.

§ 2. Ἐδοξεν οὖν τῷ Κλεάρχῳ συγγενέσθαι Τισσαφέρνει, καὶ εἴ πως δύναιτο, παῦσαι τὰς ὑποψίας, πρὶν ἔξ αὐτῶν πόλεμον γενέσθαι· καὶ ἔπεμψέ τινα ἐρούντα, ὅτι συγγενέσθαι αὐτῷ χρήζοι. Ὁ δὲ ἐτοίμως ἐκέλευσε ἤκειν.

§ 3. Ἐπειδὴ δὲ συνήλθον, λέγει ὁ Κλέαρχος τάδε· Ἐγὼ, ὦ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὅρκους γεγενημένους, καὶ δεξιάς δεδομένας, μὴ ἀδικήσῃς ἀλλήλους· φυλαττόμενον δέ σε ὁρῶ ὡς πολεμίους ἡμᾶς· καὶ ἡμεῖς, ὁρῶντες ταῦτα, ἀντιφυλαττόμεθα.

§ 4. Ἐπεὶ δὲ σκοπῶν οὐδὲν δύναμαι οὔτε σὲ αἰσθῆσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν, ἐγὼ τε σαφῶς οἶδα, ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν οὐδὲν τοιοῦτον, ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως, εἰ δυναίμεθα, ἐξέλκοιμεν ἀλλήλων τὴν ἀπιστίαν.

§ 5. Καὶ γὰρ οἶδα ἤδη ἀνθρώπους τοὺς μὲν ἐκ διαβολῆς τοὺς δὲ καὶ ἐξ ὑποψίας, οἱ φοβηθέντες ἀλλήλους, φθᾶσαι βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτε βουλομένους τοιοῦτον οὐδέν.

§ 6. Τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν παύεσθαι, ἤκω, καὶ διδάσκειν σε βούλομαι, ὡς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς.

§ 7. Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ὅρκοι ἡμᾶς κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν αὐτῷ παρημεληκῶς, τούτον ἐγὼ οὔποτ'

ἀν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὐτ' ἀπὸ ποίου ἀν τάχους οὔτε ὅποι ἂν τις φεύγων ἀποφύγοι, οὔτ' εἰς ποῖον ἀν σκότος ἀποδράῃ, οὔθ' ὅπως ἀν εἰς ἐχυρὸν χωρίον ἀποσταίῃ. Πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα, καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι.

§ 8. Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὀρκων οὕτω γινώσκω, παρ' οὗς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δὲ ἀνθρωπίνων σὲ ἔγωγε ἐν τῷ παρόντι νομίζω μέγιστον ἡμῖν εἶναι ἀγαθόν.

§ 9. Σὺν μὲν γάρ σοι πᾶσα μὲν ἡμῖν ὁδὸς εὖπορος, πᾶς δὲ ποταμὸς διαβατὸς, τῶν δ' ἐπιτηδείων οὐκ ἀπορία· ἄνευ δέ σου πᾶσα μὲν ἡ ὁδὸς διὰ σκότους, (οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα,) πᾶς δὲ ποταμὸς δύσπορος, πᾶς δ' ὄχλος φοβερός· φοβερώτατον δ' ἐρημία· μεστή γὰρ πολλῆς ἀπορίας ἐστίν.

§ 10. Εἰ δὲ δὴ καὶ μανέντες σὲ κατακτείναιμεν, ἄλλο τι ἂν, ἢ, τὸν εὐεργέτην κατακτείναντες, πρὸς βασιλέα τὸν μέγιστον ἐφεδρον ἀγωνιζοίμεθα; Ὅσων δὲ δὴ καὶ οἷων ἐλπίδων ἐμαυτὸν ἂν στερήσαιμι, εἴ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω.

§ 11. Ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον γενέσθαι, νομίζων τῶν τότε ἱκανώτατον εἶναι εὖ ποιεῖν, ὃν ἂν βούλοιτο. Σὲ δὲ νῦν ὁρῶ τὴν τε Κύρου δύναμιν καὶ χώραν ἔχοντα, καὶ τὴν σεαυτοῦ ἀρχὴν σώζοντα, τὴν δὲ βασιλείως δύναμιν, ἣ Κῦρος πολεμία ἐχρήτο, σοὶ ταύτην σύμμαχον οὖσαν.

§ 12. Τούτων δὲ τοιούτων ὄντων, τίς οὕτω μαίνεται, ὅστις οὐ σοὶ βούλεται φίλος εἶναι; Ἀλλὰ μὴν, ἐρῶ γὰρ καὶ ταῦτα, ἐξ ὧν ἔχω ἐλπίδας, καὶ σε βουλήσεσθαι φίλον ἡμῖν εἶναι·

§ 13. Οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας, οὓς ἐλπίζω ἂν σὺν τῇ παρουσίᾳ δυνάμει ταπεινοὺς ὑμῖν

παρασχεῖν· οἶδα δὲ καὶ Πεισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παύσαι ἐνοχλοῦντα αἰετῇ ὑμετέρα εὐδαιμονία. Αἰγυπτίους δὲ, οἷς μάλιστα ὑμᾶς νῦν γιγνώσκω τεθυμωμένους, οὐχ ὁρῶ, ποία δυνάμει συμμάχῳ χρησάμενοι μᾶλλον ἂν κολάσεσθε τῆς νῦν σὺν ἐμοὶ οὔσης.

§ 14. Ἀλλὰ μῶν ἔν γε τοῖς πέριξ οἰκοῦσι σὺ, εἰ μὲν βούλοιο τῷ φίλος εἶναι, ὥς μέγιστος ἂν εἴης· εἰ δέ τις σὲ λυποῖ, ὥς δεσπότης ἀναστρέφοιο, ἔχων ἡμᾶς ὑπηρέτας, οἷ σοι οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν, ἀλλὰ καὶ τῆς χάριτος, ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως.

§ 15. Ἐμοὶ μὲν ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θαυμαστὸν εἶναι, τὸ σὲ ἡμῖν ἀπιστεῖν, ὥστε καὶ ἡδιστ' ἂν ἀκούσαιμι τοῦνομα, τίς ἐστίν οὕτω δεινὸς λέγειν, ὥστε σε πείσαι λέγων, ὥς ἡμεῖς σοι ἐπιβουλεύοιμεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρης δὲ ὧδε ἀπημείβετο·

§ 16. Ἀλλ' ἡδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονίμους λόγους· ταῦτα γὰρ γιγνώσκων, εἴ τι ἐμοὶ κακὸν βουλεύοις, ἅμα ἂν μοι δοκεῖς καὶ σεαυτῷ κακόνους εἶναι. Ὡς δ' ἂν μάθης, ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον.

§ 17. Εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἱππέων πλήθους ἀπορεῖν, ἢ πεζῶν, ἢ ὀπλίσεως, ἐν ἣ ὑμᾶς μὲν βλάπτειν ἱκανοὶ εἴημεν ἂν, ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος;

§ 18. Ἀλλὰ χωρίων ἐπιτηδεῖων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦμεν; Οὐ τοσαῦτα μὲν πεδία ἡμῖν φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσαῦτα δὲ ὄρη ὑμῖν ὁράτε ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν ἅπορα ὑμῖν παρέχειν; τοσοῦτοι δὲ εἰσι ποταμοί, ἐφ' ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι, ὅποσοις ἂν

ὑμῶν βουλοίμεθα μάχεσθαι; Εἰσὶ δ' αὐτῶν, οὓς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν.

§ 19. Εἰ δὲ ἐν πᾶσι τούτοις ἡττώμεθα, ἀλλὰ τό γε πῦρ τοῦ καρποῦ κρεῖττόν ἐστιν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, ᾧ ὑμεῖς, οὐδ' εἰ πάνυ ἀγαθοὶ εἴητε, μάχεσθαι ἂν δύναισθε.

§ 20. Πῶς οὖν ἂν, ἔχοντες τοσοῦτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τούτον ἂν τὸν τρόπον ἐξελοίμεθα, ὃς μόνος μὲν πρὸς θεῶν ἀσεβῆς, μόνος δὲ πρὸς ἀνθρώπων αἰσχρὸς;

§ 21. Παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων καὶ ἀνάγκη ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιорκίας τε πρὸς θεοὺς, καὶ ἀπιστίας πρὸς ἀνθρώπους, πράττειν τι. Οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἡλίθιοι, οὔτε ἀλόγιστοι ἐσμέν.

§ 22. Ἀλλὰ τί δὴ, ὑμᾶς ἔξὸν ἀπολέσαι, οὐκ ἐπὶ τοῦτο ἤλθομεν; Εὐ ἴσθι, ὅτι ὁ ἐμὸς ἔρως τούτου αἷτιος, τοῦ τοῖς Ἑλλήσιν ἐμὲ πιστὸν γενέσθαι, καὶ ᾧ Κῦρος ἀνέβη ξενικῶ δια μισθοδοσίαν πιστεύων, τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυρόν.

§ 23. Ὅσα δέ μοι ὑμεῖς χρήσιμοι ἔσεσθε, τὰ μὲν καὶ σὺ εἶπες, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἵως ἂν ὑμῶν παρόντων καὶ ἑτεροσ εὐπετῶς ἔχει.

§ 24. Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν· καὶ εἶπεν· Οὐκοῦν, ἔφη, οἵτινες, τοιούτων ἡμῖν εἰς φιλλίαν ὑπαρχόντων, πειρῶνται διαβάλλοντες πολεμίους ποιῆσαι ἡμᾶς, ἀξιοὶ εἰσι τὰ ἔσχατα παθεῖν;

§ 25. Καὶ ἐγὼ μὲν, ἔφη ὁ Τισσαφέρνης, εἰ βούλεσθέ

μοι οἷ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐν τῷ ἐμφανεῖ ἔλθειν, λέξω τοὺς πρὸς ἐμὲ λέγοντας, ὡς σὺ ἐπιβουλεύεις ἐμοὶ τε καὶ τῇ σὺν ἐμοὶ στρατιᾷ.

§ 26. Ἐγὼ δ', ἔφη ὁ Κλέαρχος, ἄξω πάντας· καὶ σοὶ αὖ ἐγὼ δηλώσω, ὅθεν ἐγὼ περὶ σοῦ ἀκούω.

§ 27. Ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σύνδειπνον ἐποιήσατο· τῇ δ' ὑστεραίᾳ Κλέαρχος, ἔλθων ἐπὶ τὸ στρατόπεδον, δηλὸς τε ἦν πάνυ φιλικῶς οἰόμενος διακείσθαι τῷ Τισσαφέρνει, καὶ ἔλεγεν, ἃ ἐκείνος ἀπήγγελλεν· ἔφη τε χρῆναι ἰέναι παρὰ Τισσαφέρνει, οὗς ἐκέλευσε, καὶ οἱ ἂν ἐξελεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὡς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἑλλήσιν ὄντας τιμωρηθῆναι.

§ 28. Ὑπώπτειν δέ, εἶναι τὸν διαβάλλοντα Μένωνα· εἰδὼς αὐτὸν καὶ συγγεγεννημένον Τισσαφέρνει μετὰ Ἀριαίου, καὶ στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα αὐτῷ, ὅπως, τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν λαβὼν, φίλος ἢ Τισσαφέρνει.

§ 29. Ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην, καὶ τοὺς παρλυποῦντας ἐκποδῶν εἶναι. Τῶν δὲ στρατιωτῶν ἀντέλεγόν τινες αὐτῷ, μὴ ἰέναι πάντας τοὺς λοχαγοὺς καὶ στρατηγοὺς, μηδὲ πιστεύειν Τισσαφέρνει.

§ 30. Ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἔστε διεπράξατο, πέντε μὲν στρατηγοὺς ἰέναι, εἴκοσι δὲ λοχαγοὺς· συνηκολούθησαν δὲ, ὡς εἰς ἀγορὰν, καὶ τῶν ἄλλων στρατιωτῶν ὡς διακόσιοι.

§ 31. Ἐπεὶ δ' ἦσαν ἐπὶ ταῖς θύραις Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰσω, Πρόξενος Βοιωτίας, Μένων Θετταλὸς, Ἀγίας Ἀρκὰς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιὸς· οἱ δὲ λοχαγοὶ ἐπὶ θύραις ἔμενον.

§ 32. Οὐ πολλῶ δ' ὕστερον ἀπὸ τοῦ αὐτοῦ σημείου οἷ τε ἔνδον συνελαμβάνοντο, καὶ οἱ ἔξω κατεκόπησαν. Μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἰππέων, διὰ τοῦ πεδίου ἐλαύνοντες, φτίνι ἐντυγχάνοιεν Ἑλληνι ἢ δούλῳ ἢ ἐλευθέρῳ, πάντας ἔκτεινον.

§ 33. Οἱ δὲ Ἑλληνες τὴν τε ἰππασίαν αὐτῶν ἐθαύμαζον, ἐκ τοῦ στρατοπέδου ὀρώντες, καὶ, ὃ τι ἐποιοῦν, ἡμφιγνόουν, πρὶν Νίκαρχος Ἀρκὰς ἦκε φεύγων, τετρωμένος εἰς τὴν γαστέρα, καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα.

§ 34. Ἐκ τούτου δὴ οἱ Ἑλληνες ἔθεον ἐπὶ τὰ ὄπλα πάντες ἐκπεπληγμένοι, καὶ νομίζοντες, αὐτίκα ἤξει αὐτοὺς ἐπὶ τὸ στρατόπεδον.

§ 35. Οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάοχος καὶ Μιθριδάτης, οἱ ἦσαν Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἑρμηνεὺς ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὄρ' ἔναι καὶ γιγνώσκειν· συνηκολούθουν δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακοσίους.

§ 36. Οὗτοι, ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον εἴ τις εἴη τῶν Ἑλλήνων ἢ στρατηγὸς, ἢ λοχαγὸς, ἵνα ἀπαγγείλωσι τὰ παρὰ βασιλέως.

§ 37. Μετὰ ταῦτα ἐξῆλθον τῶν Ἑλλήνων φυλαττόμενοι στρατηγοὶ μὲν, Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, σὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθῃ τὰ περὶ Προξένου. Χειρίσοφος δ' ἐτύγγανεν ἀπὼν ἐν κώμῃ τινὶ σὺν ἄλλοις, ἐπισιτιζόμενος.

§ 38. Ἐπεὶ δ' ἔστησαν εἰς ἐπήκοον, λέγει Ἀριαῖος· Κλεάρχος μὲν, ὦ ἄνδρες Ἑλληνες, ἐπεὶ ἐπιορκῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ τέθηκε· Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσὶν· ἡμᾶς δὲ ὁ

βασιλεὺς τὰ ὄπλα ἀπαιτεῖ· ἑαυτοῦ γὰρ εἶναι φησιν, ἐπείπερ Κύρου ἦσαν τοῦ ἐκείνου δούλου.

§ 39. Πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, (ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχομένιος,) ὦ κάκιστε ἀνθρώπων, Ἀριαῖε, καὶ οἱ ἄλλοι, ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτε ἀνθρώπους, οἷτινες, ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομιεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει, τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ, τοὺς τε ἀνδρας αὐτοὺς, οἷς ὤμνυτε, ὡς ἀπολωλέκατε, καὶ, τοὺς ἄλλους ἡμᾶς προδεδωκότες, σὺν τοῖς πολέμοις ἔρχεσθε ἐφ' ἡμᾶς;

§ 40. Ὁ δὲ Ἀριαῖος εἶπε· Κλέαρχος γὰρ πρόσθεν ἐπιβουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντα, καὶ πᾶσιν ἡμῖν τοῖς σὺν τούτοις.

§ 41. Ἐπὶ τούτοις δὲ Ξενοφῶν τάδε εἶπε· Κλέαρχος μὲν τοίνυν, εἰ παρὰ τοὺς ὅρκους ἔλυσεν τὰς σπονδὰς, τὴν δίκην ἔχει· δικαίον γὰρ, ἀπόλλυσθαι τοὺς ἐπιорκοῦντας. Πρόξενος δὲ καὶ Μένων ἐπείπερ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμετέροι δὲ στρατηγοὶ, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ, ὅτι, φίλοι γε ὄντες ἀμφοτέροις, πειράσσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιστα συμβουλεύειν.

§ 42. Πρὸς ταῦτα οἱ βάρβαροι, πολὺν χρόνον διαλεχθέντες ἀλλήλοις, ἀπήλθον οὐδὲν ἀποκρινάμενοι.



CHAP. VI.

§ 1. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες, ἀνήχθησαν ὡς βασιλέα, καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν· εἰς μὲν αὐτῶν Κλέαρχος, ὁμολογουμένως ἐκ πάντων, τῶν ἐμπείρως αὐτοῦ ἐχόντων, δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως.

§ 2. Καὶ γὰρ δὴ, ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους, παρέμεινεν· ἐπεὶ δ' εἰρήνην ἐγένετο, πείσας τὴν αὐτοῦ πόλιν, ὡς οἱ Θραῖκες ἀδικοῦσι τοὺς Ἑλληνας, καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν Ἐφόρων, ἐξέπλει, ὡς πολεμήσων τοῖς ὑπὲρ Χερρόνησου καὶ Πειρίνθου Θραξίν.

§ 3. Ἐπεὶ δὲ μεταγνόντες πῶς οἱ Ἐφοροὶ ἤδη ἔξω ὄντος αὐτοῦ, ἀποστρέφειν αὐτὸν ἐπειρώντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὄχρετο πλέων εἰς Ἑλλήσποντον.

§ 4. Ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν, ὡς ἀπειθῶν. Ἦδη δὲ φυγὰς ὦν, ἔρχεται πρὸς Κῦρον, καὶ ὁποίοις μὲν λόγοις ἔπεισε Κῦρον, ἀλλαχῇ γέγραπται· δίδωσι δ' αὐτῷ Κῦρος μυρίους δαρεικοὺς·

§ 5. Ὁ δὲ λαβὼν, οὐκ ἐπὶ ῥαθυμίαν ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στράτευμα, ἐπολέμει τοῖς Θραξί· καὶ μάχῃ τε ἐνίκησε, καὶ ἀπὸ τούτου ἔφερε καὶ ἤγεν αὐτούς· καὶ πολεμῶν διεγένετο, μέχρις οὗ Κῦρος ἐδεήθη τοῦ στρατεύματος· τότε δ' ἀπῆλθεν, ὡς σὺν ἐκείνῳ αὐ πολεμήσων.

§ 6. Ταῦτα οὖν φιλοπολέμου δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις, ἔξον μὲν εἰρήνην ἄγειν ἄνευ αἰσχύνης καὶ βλάβης, αἰρεῖται πολεμεῖν· ἔξον δὲ ῥαθυμεῖν, βούλεται πονεῖν, ὥστε πολεμεῖν· ἔξον δὲ χρήματα ἔχειν ἀκιν-

δύνως, αἰρεῖται, πολεμῶν μείονα ταῦτα ποιεῖν. Ἐκεῖνος δὲ, ὥσπερ εἰς ἡδονήν, ἤθελε δαπανᾶν εἰς πόλεμον· οὕτω μὲν οὖν φιλοπόλεμος ἦν.

§ 7. Πολεμικὸς δὲ αὖ ταύτῃ εἶναι ἐδόκει, ὅτι φιλοκίνδυνός τε ἦν, καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους, καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὥς οἱ παρόντες πανταχοῦ πάντες ὠμολόγουν.

§ 8. Καὶ ἀρχικὸς δὲ ἐλέγετο εἶναι, ὥς δυνατὸν ἐκ τοιούτου τρόπου, οἷον καὶ ἐκεῖνος εἶχεν. Ἰκανὸς μὲν γάρ, ὥς τις καὶ ἄλλος, φροντίζειν ἦν, ὅπως ἕξει ἢ στρατιὰ αὐτοῦ τὰ ἐπιτήδεια, καὶ παρασκευάζειν ταῦτα· ἱκανὸς δὲ καὶ ἐμποιεῖσαι τοῖς παροῦσιν, ὥς πειστέον εἶη Κλεάρχῳ.

§ 9. Τοῦτο δὲ ἐποίει ἐκ τοῦ χαλεποῦ εἶναι. Καὶ γὰρ ὀρᾶν στυγνὸς ἦν, καὶ τῇ φωνῇ τραχύς· ἐκόλαξέ τε αἰεὶ ἰσχυρῶς, καὶ ὀργῇ ἐνίοτε, ὥστε καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. Καὶ γνώμῃ δὲ ἐκόλαξεν ἀκολάστου γὰρ στρατεύματος οὐδὲν ἡγείτο ὄφελος εἶναι.

§ 10. Ἄλλὰ καὶ λέγειν αὐτὸν ἔφασαν, ὥς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα, ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν, ἢ φίλων ἀφέξεσθαι, ἢ ἀπροφασίστως ἵεναι πρὸς τοὺς πολεμίους.

§ 11. Ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκούειν σφόδρα, καὶ οὐκ ἄλλον ἡρῶντο οἱ στρατιῶται. Καὶ γὰρ τὸ στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς προσώποις ἔφασαν φαίνεσθαι, καὶ τὸ χαλεπὸν, ἐρῶμενον πρὸς τοὺς πολεμίους ἐδόκει εἶναι· ὥστε σωτήριον καὶ οὐκέτι χαλεπὸν ἐφαίνετο.

§ 12. Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο, καὶ ἐξείῃ πρὸς ἄλλους ἀρχομένους ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλὰ αἰεὶ χαλεπὸς καὶ ὠμὸς ἦν· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται, ὥσπερ παῖδες πρὸς διδάσκαλον.

§ 13. Καὶ γὰρ οὖν φιλλὰ μὲν καὶ εὐνοία ἐπομένους οὐδέποτ' εἶχεν· οἵτινες δὲ ἡ ὑπὸ πόλεως τεταγμένοι, ἡ ὑπὸ τοῦ δεῖσθαι, ἡ ἄλλη τινὶ ἀνάγκῃ κατεχόμενοι παρεῖσαν αὐτῷ, σφόδρα πειθομένοις ἐχρήτο.

§ 14. Ἐπειδὴ δὲ καὶ ἤρξαντο νικᾶν σὺν αὐτῷ τοὺς πολεμίους, μεγάλα ἤδη ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς σὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους θαρραλέως ἔχειν παρῆν, καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι, αὐτοὺς εὐτάκτους ἐποίει.

§ 15. Τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δ' ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. Ἦν δὲ, ὅτε ἐτελεῦτα, ἀμφὶ τὰ πεντήκοντα ἔτη.

§ 16. Πρόξενος δὲ ὁ Βοιωτίας εὐθύς μὲν μεираκίον ὦν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον τῷ Λεοντίνῳ.

§ 17. Ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἱκανὸς ἤδη νομίσας εἶναι καὶ ἄρχειν, καὶ, φίλος ὦν τοῖς πρώτοις, μὴ ἡττᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα, καὶ δύναμιν μεγάλην, καὶ χρήματα πολλὰ.

§ 18. Τούτων δ' ἐπιθυμῶν, σφόδρα ἐνδηλον αὐτῷ καὶ τοῦτο εἶχεν, ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων τυγχάνειν, ἄνευ δὲ τούτων μή.

§ 19. Ἀρχεῖν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μὲντοι οὐτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὔτε φόβον ἱκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ἡσχύνετο μᾶλλον τοὺς στρατιώτας, ἢ οἱ ἀρχόμενοι ἐκείνων· καὶ φοβούμενος μᾶλλον ἦν φανερόν τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις, ἢ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ.

§ 20. Ὡς οὖν ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν, τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδι-

κούντα μὴ ἐπαινεῖν. Τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ κάγαθοι τῶν συνόντων εὖνοι ἦσαν, οἱ δ' ἄδικοι ἐπεβούλευον, ὡς εὐμεταχειρίστῳ ὄντι. "Ὅτε δὲ ἀπέθνησκεν, ἦν ἐτῶν ὡς τριάκοντα.

§ 21. Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι· ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαῖνοι· φίλος τε ἐβούλετο εἶναι τοῖς μέγιστον δυναμένοις, ἵνα ἀδικῶν μὴ διδοίῃ δίκην.

§ 22. Ἐπὶ δὲ τὸ κατεργάζεσθαι, ὃν ἐπιθυμοίῃ, συντομωτάτην ὁδὸν ᾤετο εἶναι διὰ τοῦ ἔπιорκεῖν τε καὶ ψεύδεσθαι καὶ ἐξαπατᾶν· τὸ δὲ ἀπλοῦν τε καὶ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι.

§ 23. Στέργων δὲ φανερὸς μὲν ἦν οὐδένα, ὅτῳ δὲ φαίῃ φίλος εἶναι, τούτῳ ἔνδηλος ἦν ἐπιβουλεύων. Καὶ πολεμίου μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων πάντων ὡς καταγελῶν αἰεὶ διελέγετο.

§ 24. Καὶ τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε· (χαλεπὸν γὰρ ᾤετο εἶναι, τὰ τῶν φυλαττομένων λαμβάνειν)· τὰ δὲ τῶν φίλων μόνος ᾤετο εἶδέναι ὅτι ῥᾶστον ἀφύλακτα λαμβάνειν.

§ 25. Καὶ ὅσους μὲν ἤσθάνετο ἐπιόρκους καὶ ἀδίκους, ὡς εὖ ὠπλισμένους ἐφοβεῖτο· τοῖς δ' ὁσίοις καὶ ἀλήθειαν ἀσκοῦσιν ὡς ἀνάνδροις ἐπειράτο χρῆσθαι.

§ 26. "Ὡσπερ δὲ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ, καὶ ἀληθείᾳ, καὶ δικαιοτητι, οὕτω Μένων ἠγάλλετο τῷ ἐξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψευδῆ, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ πανοῦργον τῶν ἀπαιδεύτων ἐνόμιζεν εἶναι. Καὶ παρ' οἷς μὲν ἐπεχειρεῖ πρωτεύειν φιλίας, διαβάλλων τοὺς πρώτους, τούτους ᾤετο δεῖν κτήσασθαι.

§ 27. Τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι, ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμχανᾶτο. Τιμᾶσθαι δὲ καὶ θεραπευεσθαι ἡξίου, ἐπιδεικνύμενος, ὅτι

πλεῖστα δύναιτο καὶ ἐθέλοι ἂν ἀδικεῖν. Εὐεργεσίαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίσταται, ὅτι χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν.

§ 28. Καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι περὶ αὐτοῦ ψεύδεσθαι· ἃ δὲ πάντες ἴσασι, τὰδ' ἐστί. Παρὰ Ἀριστίππῳ μὲν, ἐτὶ ὥραϊος ὢν, στρατηγεῖν διεπράξατο τῶν ξένων· Ἀριαίῳ δὲ, βαρβάρῳ ὄντι, οἰκειότατος ἐγένετο.

§ 29. Ἀποθνησκόντων δὲ τῶν συστρατηγῶν, ὅτι ἐστράτευσαν ἐπὶ βασιλέα σὺν Κύρῳ, τὰ αὐτὰ πεποιηκὼς οὐκ ἀπέθανε· μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρατηγῶν, τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέντες τὰς κεφαλὰς· (ὥσπερ τάχιστος θάνατος δοκεῖ εἶναι) ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν, ὥς πονηρὸς, λέγεται τῆς τελευτῆς τυχεῖν.

§ 30. Ἀγίας δὲ ὁ Ἀρκὰς, καὶ Σωκράτης ὁ Ἀχαιοὺς, καὶ τούτῳ ἀπεθανέτην· τούτων δὲ οὐδεὶς οὐθ' ὥς ἐν πολέμῳ κακῶν κατεγέλα, οὐτ' ἐς φιλίαν αὐτοὺς ἐμέμφει· ἥστην τε ἄμφω ἀμφὶ τετταράκοντα ἔτη ἀπὸ γενεᾶς.

ENGLISH NOTES.

BOOK I.

ΞΕΝΟΦΩΝΤΟΣ. In Xenophon's Hist. Gr. iii. 1. 2. we read 'Ὡς μὲν οὖν Κύρος στράτευμά τε συνέλεξε, καὶ τοῦτ' ἔχων ἀνέβη ἐπὶ τὸν ἀδελφόν, καὶ ὡς ἡ μάχη ἐγένετο, καὶ ὡς ἀπέθανε, καὶ ὡς ἐκ τούτου ἀπεσώθησαν οἱ Ἕλληνες ἐπὶ θάλατταν, Θεμιστογένει τῷ Συρακουσίῳ γέγραπται. Hence some have attributed the books of the *Anabasis*, now extant, to Themistogenes, especially as there are certain passages therein, which seem repugnant to others in the universally acknowledged works of Xenophon. But this error has been fully refuted by Morus, Weiske, and others.

ἈΝΑΒΑΣΕΩΣ. *Ἀνάβασις* from *ἀναβαίνειν*, to go up, signifies an expedition into an upper country, or from the sea-coast into the interior. Xenophon uses the word to express the Expedition of Cyrus the younger towards the court of his brother Artaxerxes; because it was customary with the Greeks, when speaking of an approach to any capital, to say *ἀναβαίνειν*, or *ἄνω πορεύεσθαι*, or to make use of words of similar import. In ii. 1. 1. and in Arrian. Exp. Alex. i. 12. we find the term *ἄνοδος*, and, in the beginning of the third book, ἡ ἄνω ὁδός. Besides, the ancients divided Asia into Upper and Lower, calling Ionia, Caria, Lycia, and the parts bordering on the sea-coast, τὰ κάτω τῆς Ἀσίας, and the interior provinces τὰ ἄνω αὐτῆς. Comp. Herod. i. 72. and 177. and Vossius on Pomponius Mela, i. 3.—D'Ablancourt has thought fit to change the title, calling it *La Retraite des Dix Mille*; because, as he observes, the importance of the Expedition is nothing to that of the Retreat.

CHAP. I. Cyrus the younger, so called to distinguish him from the more ancient Cyrus, (Κύρος ὁ ἀρχαῖος, i. 9. 1.) having been calumniated to his brother Artaxerxes, and nearly subjected to the punishment of treason, returns to the government, of which he was satrap, and, secretly preparing to make war against his sovereign, assembles an army, principally of Greek troops, which his friends collect for him, as though a very different expedition were intended.

§ 1. *Δαρείου.* Darius II., the ninth king of Persia, surnamed Ochus, or Nothus, because he was the illegitimate son of Artaxerxes Macrochir.—*Παρυσαίδος.* Parysatis was so extremely partial to her son Cyrus, that she committed the greatest cruelties to encourage his ambition, and supported him with all her interest in his rebellion

against his brother Artaxerxes, surnamed Mnemon, who was born prior to his father's obtaining the kingdom.—The student would do well to consult Plutarch's *Life of Artaxerxes*, Dr. Gillies' *History of Ancient Greece*, vol. iii. chap. 25 and 26, and Lempriere's *Classical Dictionary*, as edited by my late lamented friend, Edmund Henry Barker, Esq.—*Γίνονται*. Historians, in order to enliven their narrative, often use the present for the past tense. Thus in the next sect. *Κύρον δὲ μεταπέμπεται*, and § 3, *Τισσαφέρνης διαβάλλει τὸν Κύρον*, and again *ibid.*, *ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν*. See Longinus, sect. 25.—*Παῖδες δύο*. Two other sons, Ostanes and Oxathres, are mentioned by Plutarch, *Artax.* c. 1.

§ 2. *Παθὼν ἐτύχωνε*. *Happened to be present*. The verb *τυγχάνω*, which expresses an idea of *chance*, is constructed with a participle. See Matth. Gr. Gr. § 553. δ.—*Σατραπὴν*. This is more fully expressed, c. 9. § 7. *Comp. Hist. Gr. i. 4. 1. Satrap* is the Persian name for a provincial governor.—*Καὶ στρατηγὸν δέ*. The particle *δέ* here is equivalent to the Latin "*præterea*." *And moreover appointed him commander of all the troops, &c.* So immediately after, *καὶ τῶν Ἑλλήνων δέ*, and *having besides, &c.* For the particles *καὶ . . . δέ* see Viger, viii. § 8. 19. seq. *Comp. c. 8. § 2.* Zeune says *ἐποίησε . . . ἀπέδειξε* must be translated "*fecerat . . . constituerat*." *Comp. c. 9. § 7.*—*Εἰς Καστολοῦ πεδίον*. *March collectively into (muster in) the plain of Castolus*. An extensive plain was appointed to each of the Persian provinces, in which the troops of the province assembled in time of war, and were reviewed. The troops of Lydia, the greater Phrygia, and Cappadocia, which were under the command of Cyrus, assembled in a campaign situation near Castolus, a city of Lydia.

Τισσαφέρην. The same Tissaphernes that is mentioned in *Thucydides*, viii. 5. where he is called *στρατηγὸς τῶν κάτω*, i. e. *of the lower and maritime provinces*.—*Ὡς φίλον*. *As considering him his friend*.—*Ὀπλίτας*. *Heavy armed soldiers*, who fought with broad shields and long spears.

§ 3. *Κατέστη*. In a passive sense: *was placed on the throne—was established in the kingdom*. Parysatis made every exertion to have her favourite son, Cyrus, declared his father's successor, urging this specious plea, in his behalf, which Xerxes, by the advice of Demaratus, had formerly used,—that Artaxerxes was born while her husband was yet a subject, but Cyrus when he was a king. *Comp. Plutarch, Artax.* c. 2.

Ὡς ἀποκτενῶν. *With a design of putting him to death*. The participle future with *ὥς* is put after verbs of all kinds to mark an *intention*. When the subject of the participle has preceded, the participle should properly be put in the case in which the subject preceding stood. See Matth. Gr. Gr. § 568.—*Ἐξαίτησάμεν*. *Having begged his life*. The middle voice shows, that the pardon of Cyrus was granted for his mother's sake.

§ 4. *Ἐπὶ τῷ ἀδελφῷ*. *Dependent upon, or in the power of, &c.*

Comp. Cyrop. i. 6. 2. Sophocl. Phil. 1003. Matth. Gr. Gr. § 585. Viger, ix. § 4. 10. seq.

Ἰπῆρχε τῷ Κύρῳ. *Was on the side of Cyrus, favoured his designs.* See Viger, vii. § 12. 4. and comp. Plutarch, Artax. c. 2.

§ 5. Ἀφικνεῖτο. *Used to come.* This is one of the proper significations of the imperfect. Ὅστις implies an idea of plurality; hence πάντες immediately after.—Τὸν παρὰ βασιλέως. *Supply πρέσβων, or ἐφόδων.* Comp. Cyrop. viii. 6. 16. Viger, ix. § 6. 1.

Τὸν παρ' ἐαυτῷ. *Of the Asiatics about his own person.* Comp. Viger, *ibid.* § 6. 2.—Εἴσταν. Aristides, in citing this passage, reads εἰεν. Though the latter is more Attic, yet, as Ruhnken on the Memorabilia, i. 4. 19. observes, it is a word not used by Xenophon.—Εὐνοϊκῶς ἔχοιεν. *Should be well disposed.* Adverbs are often put with the verb ἔχειν, in the same sense as the adjective, corresponding to those adverbs, with the verb εἶναι. See Viger, vi. § 7. 9. and Matth. Gr. Gr. § 612.

§ 6. Ὡς μάλιστα εἶδυατο. The particles ὥς, ὅπως, ἥ, are often joined with the superlative, in the sense of ὥς with words signifying *ability, possibility.* Comp. Mem. ii. 2. 6. Cyrop. i. 4. 14. Matth. Gr. Gr. § 461.—Ὅτι ἀπαρασκευαστότατον. "*Quam imparatissimum:*" as much *unprepared as possible.*—Ὅτι, like the Latin "*quam,*" is thus joined with the superlative both of adjectives and of adverbs: thus, ὅτι τάχιστα, *as speedily as possible*; ὅτι πλείστοι, *as many as possible.* Comp. Viger, viii. § 7. 2.

Ἀνδρας Πελοποννησίου. *Peloponnesians.* Ἀνὴρ is often joined to substantives, and to adjectives put substantively, by pleonasm. Comp. c. 3. § 20. c. 6. § 1. c. 8. § 1. Viger, iii. § 3. 1. The Lacedæmonians had at that time the chief sway in Greece, and were supported by the principal cities of Ionia.—Ὡς ἐπιβουλεύοντος. *As if, under pretence that, &c.* This is the force of the particle ὥς in this place. See Matth. Gr. Gr. § 568. 2.

Τὸ ἀρχαῖον. *Formerly.* So τὸ παλαιόν, *anciently.* These are sometimes written as one word. See Viger, i. § 19.—Ἐκ βασιλέως. So ἡ χώρα δῶρον ἐκ βασιλέως ἐδόθη, Hist. Gr. iii. 1. 4. See the commentators on Herod. vii. 175.

§ 7. Ἀποστήναι. This is an explanation of the words, τὰ αὐτὰ ταῦτα, immediately preceding.

Κατάγειν. *To reinstate the exiles, i. e. to restore them to their country.* Κατάγειν, τὸ τοὺς πεφευγότας εἰς τὰς ἐαυτῶν πατρίδας ἀποκαθίσταν. *Suidas.*

Πρόφασις. Καὶ ἡ ἀληθὴς καὶ ἡ ψευδὴς αἰτία. *Phavorinus.* Here it signifies a *pretended reason, a pretext.*

§ 8. Πολεμοῦντα. *That as being at war with Tissaphernes, he was expending his money, &c.*—Γιγνομένους. *Accruing, i. e. all the taxes that were raised in the cities which of right belonged to Tissaphernes, as having been granted to him by the king.*—Δασμούς. This word is used by Greek authors in speaking particularly of tri-

bute paid to the king of Persia. See the commentators on Herodotus, vi. 48.—*Ἐρύγγαυεν ἔχων*. Comp. § 2. Zeune thought *ἐρύγγαυεν* to be put here in place of a plu-perfect; because the cities had, prior to this time, revolted from Tissaphernes to Cyrus.

§ 9. *Τούτω συγγενόμενος*. *Having become acquainted with this man*.—*Μυρίους Δαρεικούς*. *Ten thousand Darics*, equal to 6458*l.* 6*s.* 8*d.* Suidas, Harpocration, and the Scholiast on Aristophanes, say a Daric was equal to the Attic gold coin, which contained twenty silver drachmas, that is, the fifth part of a silver mina, sixty of which made a talent, = 193*l.* 15*s.* sterling. On the reverse of the Daric was an archer, which gave occasion to Agesilaus to say, that he was driven out of Asia by thirty thousand archers, meaning so many Darics, distributed among the Greek cities by the king of Persia.

Τὸ χρυσίον. *The money*. *Χρυσίον* signifies anything made of gold, as gold coin, gold utensils, &c. Comp. Cyrop. iii. 3. 2. and Longinus, xliiii. 3.—*ὑπὲρ ἑλλησποντον*. *Above the Hellespont*. Matth. Gr. Gr. § 582. *b.* explains *ὑπὲρ* in this passage by the preposition *on*.

Τούτῳ δ' αὖ. *Thus this army too was secretly maintained for him*. The verb *λανθάνειν* with a participle is rendered in Latin and English by an adverb with a finite verb. Comp. Cyrop. ii. 4. 15. Matth. Gr. Gr. § 552. Viger, v. § 8. 3.

§ 10. *Ἀλρεῖ αὐτόν*. Verbs signifying *to require, desire, αἰτεῖν, ἀπαυτεῖν*, &c. are constructed with two accusatives. See Matth. Gr. Gr. § 417. *d.*—*Εἰς διαρχαίους*. *To the amount of, &c.* Comp. Theog. i. 26. and Bishop Blomfield's note on Matth. Gr. Gr. p. 1010.—*Ὡς περιγενόμενος αὐν*. The particle *αὐν* with an aorist usually expresses futurity in a potential sense.

Καταλύσαι. Supply *τὸν πόλεμον*, which is expressed Hist. Gr. vi. 3. 15. Thucyd. vii. 31. Polyb. iii. 8. Cyrus requests him not to *make terms* with his enemies, without consulting himself. *Συναλλάττεσθαι* is used in the same sense c. 2. § 1. See Dr. Stocker on Herodotus, viii. 140.

Οὕτω δὲ αὖ. Comp. § 9.

§ 11. *Παραγενέσθαι*. *To come to him*.—*Ὡς πράγματα*. *As they were giving trouble to his territory*.

Σοφαίветον. Supposed to be the same Sophænetus, who composed another work on the Anabasis of Cyrus. See Wesseling on Diodorus, xiv p. 664.

CHAP. II. Cyrus having marched forth from Sardis, traverses various countries, Lydia, Phrygia, Cappadocia, &c.—Tissaphernes in the mean time repairs to the king, and informs him of the designs of Cyrus.—Epyaxa, the wife of the king of Cilicia, comes to Cyrus.—At her request the army is reviewed.—The seeming attack of the Greeks strikes great terror into the queen and into all the barbarians present at the review.—Being arrived at Tarsus, Cyrus summons to

his presence the Cilician king, Syennesis, who, yielding at length to the entreaties of Epyaxa, trusts himself within the power of Cyrus, and assists him with sums of money.

§ 1. Πορεύεσθαι ἄνω. See note on the word ἀνάβασις, c. 1.—Ὡς Π. βουλόμενος. The participle with ὥς occurs for ὅτι with the finite verb. See Matth. Gr. Gr. § 569.—Ἐνταῦθα. Schneider renders this "tum," then; others there, on the spot; Weiske, "in sua ditione;" Zeune, "illuc, in illum locum."—Συναλλαγέντι. Comp. c. 1. § 10. The troops sent by Aristippus were commanded by Menon.—Ξενικοῦ. Supply στρατεύματος, i. e. foreign mercenaries. Comp. c. 1. § 6. c. 5. § 6 and 7.

§ 2. Ὑποσχόμενος αὐτοῖς. Comp. c. 9. § 9 and 10.—Καταπράξειεν. Supply πράγματα, the purposes for which he was undertaking the expedition.—Καταγάγοι οἴκαδε. Comp. c. 1. § 8.

Εἰς Σάρδεϊς. "Sardis was the capital of Lydia, and the seat of its kings. The first Cyrus took it after a siege of fourteen days, and in it Croesus, after he had reigned as many years. It was subsequently set on fire by the Ionians, and with it the temple of the goddess Cybele, which was the pretext afterwards made use of by Xerxes for burning the temples of the Greeks."—Spelman.

§ 3. Παρεγένετο. Came. Comp. c. 1. § 11.—Εἰς τετρακισχίλιους. The preposition εἰς with numerals has generally the signification of about. Comp. Cyrop. ii. 1. 5. iii. 1. 33. Thuc. i. 74. Matth. Gr. Gr. § 578. f.

Τῶν ἀμφὶ Μίλητον. Were of the number of those who engaged against Miletus. See Matth. Gr. Gr. § 322.

§ 4. Ἡ ὥς ἐπὶ. Than necessary for an expedition against, &c. Zeune renders ἡ ὥς by "quam ut." Diodorus, xiv. 11. relates that Alcibiades first discovered the design of Cyrus to Pharnabazus, which cost him his life. Comp. Nepos, vii. 9.—Ὡς βασιλεία. The particle ὥς is often put for εἰς, chiefly with living objects, when it expresses a proper motion. Comp. ii. 3. 29. ii. 6. 1. Herod. ii. 121. Aristoph. Pax, 104. It is sometimes, however, but rarely so used with inanimate things; as, ὥς Ἀβυδον, Thucyd. viii. 103. Comp. Viger, viii. § 10. 13. seq. Matth. Gr. Gr. § 578. h.

§ 5. Σταθμοὺς τρεῖς. Three days' journey. Σταθμός, properly a halting-place, a station, for travellers, or soldiers; a resting-place for the king, with reference to Persia, according to which distances were calculated. Comp. Herod. ii. 152. Hence a day's journey, when speaking of the Persians, consisting of five parasangs, each parasang being thirty stadia, according to Herodotus, ii. 6.

Δύο πλέθρα. The πλέθρον was a measure containing about a hundred Greek or a hundred and four Roman feet. Six πλέθρα made a στάδιον, i. e. six hundred and twenty-five feet, or one hundred and twenty-five paces. Comp. Herod. i. 26. ii. 124. See the commentators on Polyb. iii. 39. 8. and Dio Cass. l. ii. 21.

§ 6. Εὐδαίμονα. Wealthy.

Πελασγός. *Πελασστής* signifies a *light-armed soldier*, properly one who uses a *πέλτη*, a *small light shield*; a *targeteer*. Comp. c. 10. § 7. ii. 1. 6.

§ 7. **Εἰς Κελανάς.** Comp. Herod. i. 26. and Quintus Curtius, iii. 1.

Παράδεισος. "This word is no doubt of Persian origin, and, like many other Persian words, commonly used by the Greeks. These *parks*, planted with stately forest and fruit-trees of every kind, well watered, and stocked with plenty of wild beasts, were much prized by the Persians." *Speitman*.—Ὅποτε γ. βούλειτο. The optative is put with the particles *ἐπει, ἐπειδή, ὅτε, ὅποτε*, where the discourse is concerning a past action, which, however, was not limited to a precise point of time, but was often repeated. See Matth. Gr. Gr. § 521. Comp. *Cyrop.* ii. 1. 5.

Ὁ Μαίανδρος. *Claudian*, *Eutrop.* ii. 265.

"Icarium pelagus Mycalæaque littora juncti
Marsya Mæanderque petunt; sed Marsya velox
Dum suus est, flexuque carens, jara flumine misto
Mollitur, Mæandro, tuo."

A little before he had said, *vs.* 257.

"Hic et Apollinea victus testudine pastor
Suspensa memores illustrat pelle Celenas."

§ 8. **Μεγάλου βασιλείως.** The king of Persia was called *Μέγας βασιλεὺς* by the Greek Historians, both on account of the vast extent of his dominions, and the number of other kings who were subject to him. This title has been preserved to the successor of Mahomet in that of the *Grand Seigneur*.—Ἐμβάλλει. Supply *ἐαυτόν*: *discharges itself*.

Ἐνταῦθα λέγεται. This fable is related by *Apollodorus*, i. 4. 2. Thus *Ovid*, *Fast.* vi. 703. speaking of the "tibia."

"Inventam Satyrus primum miratur; at usum
Nescit; et inflatam sentit habere sonum.
Et modo dimittit digitis, modo concipit auras;
Jamque inter Nymphas arte superbus erat.
Provocat et Phœbum: Phœbo superante pendit;
Cæsa recesserunt a cute membra sua."

Comp. Herod. vii. 26. *Diodorus*, iii. 59.—Περὶ σοφίας. For the *mastery in music*. Poets and musicians were called *σοφοὶ* by the ancients, as appears from *Anacreon*, l. iii. 23. and the *Scholias* on *Pindar*, *Isthm.* v. 36. Comp. *Cic. Tusc.* i. 2. *Orat.* iii. 44. *Quintil. Inst. Orat.* i. 10.

§ 9. Ἄμα δὲ καὶ Σωσίας. Zeune and some others in place of *ὁπλίτας χυλίους*, give to *Sosias* *ὁπλίτας τριακοσίους* only.

Οἱ συμπαντες. The troops altogether. The article often changes the signification of ἄλλος, αὐτός, πολὺς, πᾶς, &c. Thus ἄλλοι means others; οἱ ἄλλοι, the others, the rest; πάντες, all; οἱ πάντες, all together, the definite all; ὀλίγοι, few οἱ ὀλίγοι, the oligarchs. See Matth. Gr. Gr. § 266, p. 467

§ 10. Τὰ Λύκαια ἔθυσσε. *Celebrated the sacred rites of Lycæan Jupiter.* Comp. Pausan. viii. 38. and Potter's *Archæol.* Gr. ii. 20.—Στλεγγίδες. *Golden bands*, for the head. These were sometimes made of thin plates of gold, but oftener of gilt leather. They were chiefly worn by females, as in Holland at the present day; and sometimes by persons deputed to consult the oracle. See Schneider's *Lexicon*, and the Scholiast and commentators on Aristophanes, Eq. 580. *Thesm.* 556.

Κεραμῶν ἀγοράν. *The Potters' Market.*

§ 11. Ὁ δὲ ἐλπίδας λέγων διῆγε. Supply τὸν χρόνον: *but Cyrus spun out the time by expressing his hopes, &c.*, i. e. put them off with hopes. Comp. Thucyd. i. 90. Theocr. xi. 7. and 81.—Ἀήλος ἦν ἀνιώμενος. Ἀήλος, ἀήλος, φανερός, and other similar adjectives, instead of being put in the neuter with the impersonal verb, followed by ὥς, or ὅτι, or by an accusative and infinitive, are elegantly made to agree with the nominative case of the verb, followed by a participle also agreeing with the nominative. Comp. c. 5. § 9. See Viger, iii. § 4. 6. Matth. Gr. Gr. § 549. 5.—Οὐ γὰρ ἦν. *For it was not the disposition of Cyrus, &c.* Πρὸς τρόπον signifies *according to disposition.* Comp. Scholiast on Aristoph. *Plut.* 355. Viger, ix. § 8. 4.

§ 12. Ἐνταῦθα. *Then.* Comp. § 1.

§ 13. Θύμβριον. A city of Upper Phrygia, which Hutchinson supposes to be the same as that called Θύμβαρα in the *Cyrop.* vi. 2. 11.

Κρήνη ἡ Μίδου. Pausanias, i. 4. Ἡ κρήνη Μίδου καλουμένη ταύτην οἶνω κεράσαι Μίδα φασιν, ἐπὶ τὴν θήραν τοῦ Σεληνοῦ. Comp. Ælian. H. V. iii. 18. Justin, xi. 7. Polyænus, vii. 5.—Σάτυρον. Silenus. Comp. Pausan. l. c. On this story is founded the sixth *Eclogue* of Virgil.

§ 14. Ἐξέτασιν ποιεῖται. Comp. § 9.

§ 15. Ἐκέλευσε. *He commanded the Greeks in such manner to arrange and place themselves, as was their custom, &c.* The verb τάττεσθαι is taken in a middle sense also c. 7. § 9. In all the edd. prior to that of Schneider, a comma is put after αὐτοῖς, the words εἰς μάχην being joined to the following clause.

Ἐπὶ τεττάρων. *Four deep.* Comp. Thucyd. ii. 90. Matth. Gr. Gr. 584. θ. This is otherwise expressed, εἰς τέτταρας, *Cyrop.* viii. 3. 9. Comp. 2. 4. 26.—Εἶχε δὲ τὸ μὲν δεξιόν. Supply κέρας: *Menon commanded the right wing.* Comp. c. 8. § 4. and 13.

16. Κατ' ἱλίας. *In troops and companies.* The former refers to cavalry and the latter to infantry. Comp. Ælian, *Tact.* c. 43, 44.—Ἐφ' ἄρματος. Ἄρμα signifies a *chariot*, and ἀρμάμαξ a *close-carriage*. The latter was a kind of litter with curtains, drawn by mules, and appropriated to the use of females. Comp. *Cyrop.* iii. 1. 18. iv. 2. 29. vi. 3. 8. and Dr. Stocker on Herod. vii. 41.

Χιτώνας φοινικοῦς. Comp. *Cyrop.* i. 1. 2. Herod. ix. 22.

§ 17. Προβαλέσθαι. *To forward arms and to advance as if to battle.*

Ἑσάλπιγξε. Supply σαλπυγκτής. Comp. ii. 2. 4. Cyrop. v. 3. 52. Herod. vi. 27.

Ἐκ δὲ τούτου. *Afterwards as they advanced more rapidly with a loud shout, the soldiers began to run, of their own accord, against the tents of the Persians.*

§ 18. Καὶ ἄλλοις. Supply ἐγένετο: *was caused to others* as well as to the queen of the Cilicians. The καὶ here is redundant, as also in the phrase πολλὰ καὶ ἀγαθὰ.—Ἐκ τῆς ἁρμαμάξης. *Out of her close-carriage.* Zeune explains this as put for ἐπὶ τῆς ἁρμαμάξης, “fugit in harmamacha,” and the following clause, οἱ ἐκ τῆς ἀγορᾶς, as put for οἱ ἐν τῇ ἀγορᾷ ὄντες, *the market people, the sutlers.*

§ 20. Τὴν ταχίστην ὁδόν. Supply κατὰ. Herodotus, in using this expression, i. 119. omits the substantive ὁδόν.—Cyrus himself takes a more circuitous route, marching through Cappadocia.

Ἐν φ. Supply χρόνω: *during which time.*—Φοινικιστὴν βασιλείου. *A royal attendant, a courtier:* one of the nobles in Persia, who from their rank were entitled to wear purple. Some translate it a *royal standard-bearer*; others, *the king's dyer.*

§ 21. Εἰσβολή. *The entrance, the pass.* It signifies a pass between two hills. Comp. Herod. vii. 173. Thucyd. iii. 112.—Ἀμύχανος εἰσελθεῖν. *Impossible to enter, inaccessible.* So χαλεπὸν παρελθεῖν, Herod. iii. 72. “niveus videri,” Horace, Od. iv. 2. 59. A description of this pass, called by the natives *Pylæ*, may be seen in Diodorus, xiv. 20.

Οὐτὶ λελοιπὸς εἴη. *That Syennesis had left.* When any thing, that has been said by another, is quoted as such, not as an idea of the writer, and yet not in the words of the speaker, but in narration, the optative is frequently used, and without ἂν. It is thus used after particles, even those which are compounded with ἂν, as *στὰν*, *ἐπειδὴν*, &c., and in particular it is put after *ὅτι*, *ὥς*, whether the action belong to the present, past, or future time. But in i. 6. 2. the optative is in the apodosis with ἂν after a condition. Comp. i. 9. 10. Matth. Gr. Gr. § 529.—Οὐτὶ ἤδη ἐν Κ. εἴη. In dependent propositions the subject is often wanting, because by an attraction it is construed with the verb of the preceding proposition. Thus in Homer, Il. B. 409, “Ἦιδεε γὰρ κατὰ θυμὸν ἀδελφεόν, ὥς ἐπονείτο, for ὥς ἐπονείτο ἀδελφός. Comp. c. 8. § 21. c. 9. § 7. Cyrop. i. 1. 3. Matth. Gr. Gr. § 296. The same construction occurs sometimes in Latin: “Posteaquam animadvertisset copias Menonis, quod essent,” &c.—Ἐῖσω τῶν ὀρέων. *Within the mountains*, i. e. having crossed to the Cilician side of the mountains.—Καὶ ὅτι τριήρεις. *And because he heard that the triremes of the Lacedæmonians, and those of Cyrus himself, were sailing round from Ionia into Cilicia, and that Tamos commanded them.* Some remove the comma after Κιλικίαν, and make τριήρεις the accusative after ἔχοντα. Ταμὼν is an accusative from

the nominative Ταμῶς. Comp. c. 4. § 2. Weiske and Schneider think that the words Ταμῶν ἔχοντα τὰς Δ. καὶ αὐτοῦ Κύρον should be omitted, although they are cited by Demetrius Phalereus, περὶ Ἑρμην. §. 104.

§ 22. Καὶ εἶλε. Thus read Weiske and Schneider from a conjecture of Muretus, Var. Lect. xv. 10. All mss. and early edd. have καὶ εἶδε. From this we merely learn that Cyrus *saw* the camp of the Cilicians, which he must have done, as Muretus observes, if he had not closed his eyes.

Πεδίον μέγα. Quintus Curtius, iii. 4. "Campestris eadem (Cilicia) qua vergit ad mare, planitiem ejus crebris distinguuntibus rivis: Pyramus et Cydnus inclyti amnes fluunt. Cydnus non spatio aquarum, sed liquore memorabilis; quippe leni tractu," &c.—Σισαμῶν. *Sesame*, the seeds of σισάμη, an eastern leguminous annual plant. They are boiled and eaten like rice.—Μελίνη. A plant of the genus *panicum*. It is at present cultivated in some parts of Europe for bread. The grain resembles millet. Comp. Herod. iii. 117.—Κέγχρον. Κέγχρος, *millet*, is a plant of the genus *miliun*, of which there are several species. That cultivated for food is called *panicum italicum*. Comp. Herod. iv. 17. Hesiod, Shield, 398.

"Opus δ' αὐτό. Q. Curtius, iii. 4. "Perpetuo jugo montis asperi ac prærupti Cilicia includitur: quod cum a mari surgat, veluti sinu quodam flexuque curvatum, rursus altero cornu in diversum litus excurrit."

§ 23. Κύδνος. Curtius, iii. 5. "Mediam Cydnus amnis interfuit."

§ 24. Ἐξέλιπον . . . εἰς χώριον. Εἰς signifying *into* is used with verbs of motion. But frequently a verb of itself only signifies motion *from* a place, which is sometimes expressed with it, and the accompanying motion to a place is merely expressed by εἰς. Comp. Herod. vi. 12. vi. 33. Valckenaër on Herod. vi. 100. Matth. Gr. Gr. § 578. a. Leunclavius supplies φυγόντες in the text after ὀχυρόν. Stephanus thinks ἐλθόντες or καταπεφευγότες, or some such word, should be inserted. Schneider constitutes an ellipsis of ἐλθόντες. See the Scholiast on Theocritus, ii. 80. Thucyd. i. 87.—Σόλοις. From this is derived Σόλοικος, an inhabitant of Soli, a barbarian in language: hence σολοικισμός, a *solacism*, *impropriety in language*.

§ 25. Τῶν ὁρῶν. Zeune and Schneider read τῶν ὁρέων from a canon of Suidas, under ἀνθέων, that Xenophon always writes ἀνθέων, βελέων, ὁρέων, and similar words, as three syllables.—Δύο λόχοι. Two bands, each consisting of fifty men, as appears from the sequel. According to the Scholiast on Aristophanes, Acharn. 1073. and Ælian. Tact. § 4. a λόχος consisted of eight, twelve, or sixteen soldiers; but according to the Scholiast on Thucydides, v. 66. of one hundred and twelve soldiers. Eustathius on Homer, Δ. 392. makes it to consist of twenty-four. Comp. Cyrop. vi. 3. 10.

§ 26. Μιττεπέμπετο Σύννεσιν. Comp. Diodorus, xiv. 20.—'Ο δὲ

οὔτε. *And Syennesis answered that he had not hitherto come into the power of any person superior to himself.* Comp. *Cyrop.* ii. 4. 10. vii. 4. 5. Zeune and Sturz in his *Lexicon Xenoph.* interpret this phrase in the present passage by "accedere," "convenire," *approach.* Comp. *Polyb.* i. 78. 6. *Εἰς χεῖρας ελθεῖν* more frequently signifies *to come to an engagement*, as in the *Cyrop.* iii. 1. 1. *Hist. Gr.* iii. 4. 14. *Polyb.* i. 76. 6.

§ 27. Στραπτόν. *Nepos*, xiv. 3. "Thyum, hominem maximi corporis, terribiliq[ue] facie, quod et niger et capillo longo, barbaque erat proluxa, optima veste textit, quam satrapæ regii gerere consueverant, ornavitque etiam torque et armillis aureis, ceteroque regio cultu." Comp. c. 8. § 29. *Cyrop.* i. 3. 3. *Herod.* viii. 113.—*Καὶ τῇν χώραν.* *And granted that his territory should be no longer plundered, and permitted him to receive, &c.* The varied structure of this sentence is much praised by Demetrius Phalereus in his tract *περὶ Ἑρμηνείας*. Comp. ii. 2. 4.—*Τὰ δὲ ἡρπασμένα.* The Attics sometimes join the verb in the plural with the neuter plural, especially when the neuter plural implies living persons. Comp. *Thucyd.* i. 85. vii. 57. *Matth. Gr. Gr.* § 300. *Viger*, iii. § 1. 1.

CHAP. III. The sedition of the Greeks compels Cyrus to remain twenty days at Tarsus; for, suspecting that the expedition was against the king, they nearly stone to death Clearchus, who was for urging them to proceed.—With great cunning and prudence Clearchus quells their turbulence.—A deputation is sent to question Cyrus on the design of the expedition; and having received for answer, that he was leading them against a certain Abrocomas, and that he now engaged to give them higher pay, the Greeks determine to march onward with him.

§ 1. Οὐκ ἔφασαν. *Said they would not go any further.* Schneider thinks τοῦ πρόσω should be ποι or πη πρόσω, or rather τὸ πρόσω. But the sentence is elliptical, and thus supplied: *λέγει εἰς τὸ μέρος τοῦ χωρίου ὄντος πρόσω.* Comp. *Arrian*, ii. 6. 7. vi. 7. 1. *Matth. Gr. Gr.* § 350.—*Ἐπὶ τοῦτω.* Supply αἰτίω, *for this purpose.*

Ἐβιάζετο. *Began to force.*—Ἐβαλλον. Supply λίθοις.

§ 2. Μικρὸν ἐξέφυγε. *Narrowly escaped being stoned.* See the *Lexicon Xenoph.* of Sturz, under the verb *ἐκφεύγειν*, no. 3. where the particle μή is said to be redundant. Comp. *Matth. Gr. Gr.* § 353. 2. and § 534. obs. 4. where this phrase is explained by "paulum aberat, quin," &c.

§ 3. Ἄνδρες στρατιῶται. Comp. *Dionys. Halic. Art. Rh.* c. 11.—*Χαλεπῶς φέρω.* *I am grieved at the present circumstances.* Comp. *Cyrop.* v. 3. 14. *Viger*, v. § 13. 4.—*Τοῖς παρούσι.* This dative depends on ἐπὶ in the *Hist. Gr.* vii. 4. 21. Comp. *Plutarch*, *Pomp. Cicero*, *Verr.* iv. 30. 68. *Matth. Gr. Gr.* 399. c.—*Ἄλλ' οὐδέ.* The particle ἀλλὰ here belongs to ἐδανάνων, but is separated from it by a sudden thought: *but—nor did I squander them—but, &c.* Thus it adds emphasis to asseveration. See *Hoogeveen*, i. 2. 11.

§ 4. Ἀφαιρῆσθαι. Verbs which signify to take away are constructed with two accusatives, one of the person and another of the thing taken away. Comp. Cyrop. iii. 1. 39. iv. 6. 4. Homer, II. A. 275. Matth. Gr. Gr. § 418. In c. 9. § 19, the accusative of the thing is omitted. The accusative of the person is omitted in Thucyd. vi. 11.

Ἀντ' ὧν εὖ ἔπαθον. In return for the benefit I had received from him. See Viger, v. § 9. 10.

§ 5. Ὑμᾶς προδόντα. i. e. ἐμὲ προδόντα ὑμᾶς. The Latins sometimes use the same construction. Thus, in Terence, "Expedit bonas esse vobis," sc. "vos;" and in Ovid, "Quo mihi commisso non licet esse piam," sc. "me."—Ο τῇ. This is often incorrectly written ὁ τῇ.

§ 6. Ὑμῖν μὲν ἂν εἶναι τίμιος. That with you I shall be honoured. The nominative in place of the accusative with the infinitive is of constant occurrence in Greek. Comp. c. 8. § 26. Many examples of this construction occur also in Latin. In Horace, Od. iii. 1. 73. "Uxor invicti Jovis esse nescia;" and in Ovid, Met. xiii. 141. "Retulit Ajax Esse Jovis pronepos." The particle ἂν gives the force of a future to the infinitive.—Ἀλέξασθαι. Comp. c. 9. § 1. Cyrop. i. 5. 13. Mem. iv. 3. 11. The editions prior to that of Schneider have ἀλεξήσασθαι.

Ὡς ἐμοῦ οὖν ἴοντος. Think of me then as determined upon going wherever you may go. "Literally: as I am then going wherever you shall go, so entertain the opinion."—Dunbar. The participle with ὥς is used for ὅτι, with the finite verb, or the participle only, after the verb εἰδέναι, νοεῖν, διακρίσθαι τὴν γνώμην, ἔχειν γνώμην, where in Latin the accusative with the infinitive is employed. Comp. Cyrop. i. 6. 11. viii. 4. 27. viii. 7. 10. Plat. Rep. x. 12. These last verbs, in this case, usually assume οὕτω, and are put after the construction of the participle. Comp. i. 8. 10. Cyrop. vi. 1. 40. Dr. Bloomfield on Thucyd. iii. 31. Matth. Gr. Gr. § 569. 5. The construction is singular in its kind in the Memorabilia, iv. 2. 30. Ὡς πάντῃ μοι δοκεῖ περὶ πολλοῦ ποιητέον εἶναι τὸ ἐαυτὸν γιγνώσκειν, οὕτως ἴσθι, where δοκοῦν for δοκεῖ would have been the more usual construction. See Lobeck on Sophocles, Aj. 279.

§ 7. Τὰ σκευοφόρα. Hutchinon constitutes an ellipsis here, which he supplies from Herodian, viii. 1. τὰ δὲ σκευοφόρα πάντα, κτήνη τε καὶ ὄχηματα.

§ 8. Τούτους ἀπορῶν. Being perplexed at these things. Comp. i. 5. 13. This verb is rarely constructed with a dative: its usual construction is with a genitive. It is found with an accusative in Thucydides, v. 40. and in Herodotus, iv. 179.—Ὡς κατασπινόμενων. Since these things would turn out favourably.—Μεταπέμπεσθαι. And he desired Cyrus to send for him, but told him he would not go.

§ 9. Τὰ μὲν δὴ Κύρου. Supply πράγματα. It is evident that the affairs of Cyrus are in the same position with regard to us, that ours are with regard to him, i. e. all obligation has ceased on both sides; for neither are we any longer his soldiers, nor is he any longer our paymaster.

Hutchinson gives the meaning of Clearchus in these words. "Sublata jam militum suorum cum Cyro necessitudine, spem quoque officiorum mutuorum utrumque simul evanuisse." Amaseus renders the passage thus: "Jam, milites, nihil plus hercule nos a Cyro, quam illum a nobis, expectare æquum est." In this manner Leunclavius: "Ea nos, mei milites, polliceri nobis de Cyro jam debemus, quæ sibi de nobis ipse pollicetur."

§ 10. Τὸ μέγιστον. *Chiefly being ashamed because I am conscious to myself of having proved false to him in everything.* For the construction of this phrase with a participle see Matth. Gr. Gr. § 548. p. 947. Comp. ii. 5. 7. Cyrop. i. 5. 11. Hist. Gr. ii. 3. 12. According to the Latin idiom it would have been *σύννοια ἐμὰ ἐψευσθαι*, "mihi conscius sum me fefellisse," &c. Yet Latin authors, especially the poets, sometimes imitate the Greek phrase. Thus in Virgil, *Æn.* ii. 377. "Sensit medios delapsus in hostes."—*Δίκην ἐπέβη, ὦν.* i. e. *ἀνθ' ὧν*: *will inflict punishment on me, on account of, &c.*

§ 11. Ἀμελῖν ἡμῶν αὐτῶν. Comp. ii. 5. 7.

Μένομεν. Present for future. Comp. Eurip. *Hec.* 161.—*Σκεπτέον.* Verbal in *τέος* as used in Greek in the same manner as gerunds are in Latin; as, *ιτέον ἐστίν*, "eundum est," *one must go.* See Matth. Gr. Gr. § 443. 447.—*Ὅπως ὥς.* *How we shall depart as safely as possible.* Comp. c. 1. § 6. Εἶμι and its compounds have a future signification, not only in the Attic writers, but also in Homer. See Dawes' *Misc. Crit.* 82. Eurip. *Hec.* 401. Phœn. 269. Homer, *Il. A.* 169. E. 256.

§ 12. Ὁ δὲ ἀνὴρ. Here *ὁ ἀνὴρ* is put for the pronoun *οὗτος*. Comp. *Ælian.* H. V. iii. 19. iii. 22. The Latins use "vir" in the same manner. Thus in Virgil, *Ecl.* vi. 66. "Utque viro Phœbi chorus assurrexerit omnis;" where "viro" is put for "ei," meaning Gallus. Comp. *Æn.* iv. 3.

Καὶ γὰρ οὐδέ. *For I think we are not far encamped from him.*—*Ὡρα λέγειν.* More fully *ὥρα ἂν εἶη λέγειν.* The Attics elegantly suppress the substantive verb after *ὥρα*. The ellipsis is supplied in the Cyrop. iii. 1. 24. but omitted Cyrop. iii. 3. 12. iv. 5. 1.

§ 13. Ἐγκέλευστοι. Weiske renders this "clam compositi et instructi," referring to the Cyrop. v. 5. 39, where we read *οἱ μὲν αὐτοὶ καθ' ἑαυτοὺς, οἱ δὲ πλείστοι ὑπὸ Κύρου ἐγκέλευστοι*: and also comparing *ἐγκελεύειν ταῖς κυσὶ*, *Cyn.* ix. 7. which he says is done in an under voice, that the wild beasts may not hear it. Schneider considers this interpretation too refined.—*Ἄνευ γνώμης.* *Without the consent of Cyrus.*

§ 14. Ἐλέσθαι. Supply *εἴτε δεῖν* here and in the sequel. Comp. Cyrop. iii. 3. 9. The ellipsis is supplied in *Ælian*, iii. 12. *Λακεδαιμονίων δὲ ἐστιν αὕτη ἡ φωνή, ἐρᾶν δεῖν λέγουσα.*—The speaker here deals wholly in irony.—*Κύρον αἰτεῖν πλοῖα.* Comp. c. 1. § 10.—*Ἥγεμόνα. A guide.* Xenophon sometimes adds *τῆς ὁδοῦ*. Comp. *Anab.* i. 2.—*Αἰτεῖν Κύρον.* Caesar in like manner repeats a proper name

in place of the pronoun, B. G. v. 3.—*Διὰ φιλίας*. Comp. § 19.—*Πέμψαι δέ*. The Greeks often quote the words of another narrative, and yet suddenly change into the *oratio recta*, as if the person himself spoke. Comp. *Cyrop.* i. 4. 28. ii. 3. 4. *Hist. Gr.* ii. 1. 25. *Matth. Gr. Gr.* § 529. 5.—*Ὅπως μὴ φθάσωσι*. *That neither Cyrus nor the Cilicians may anticipate us in seizing on the heights*. The verb *φθάνειν* is joined with a participle of another verb in place of an infinitive. See *Viger*, v. § 14. 1.—*Ἐχομεν*. A similar change of person occurs in § 20. and in *Acts*, i. 4.

Τοσούτον. *Thus much only*. The ellipsis of *μόνον* is not very rare. Comp. ii. 1. 9. *Ælian*, H. V. iv. 9.

§ 15. *Ὅς μὲν*. *Let none of you mention me as about to undertake this command*. The same construction as that noticed in the sixth paragraph of this chapter, sometimes follows verbs signifying "to say," "to announce," "to think." Comp. *Herod.* ii. 1. *Matth. Gr. Gr.* § 569. 5.—*Στρατηγήσουσα*. A verb followed by a cognate substantive is not uncommon in Greek. Comp. ii. 6. 10. *Herod.* iv. 145. *Homer*, *Il. H.* 449. *Sophoc.* *Antig.* 551. *Matth. Gr. Gr.* § 408. Thus the Latins say "vivere vitam," "pugnare pugnam," &c.—*Ὅς δὲ τῷ ἀνδρὶ*. Supply *οὕτω τὴν γνώμην ἔχετε*. *Let all however be assured that I will obey, as far as possible, whatever man, &c.* For *πεισόμεαι* *Muretus* would read *πεισόμενον*, in order to render the construction of the period uniform. A change of structure, however, is usual with *Xenophon*.—*Ὅς τις καὶ ἄλλος*. *In as high a degree possible as any other man*. Comp. c. 4. § 15. *Thucyd.* i. 142. *Matth. Gr. Gr.* § 617. e. For the particle *ὥς* joined with superlatives in the sense of *ability, possibility*, see *Matth. Gr. Gr.* § 461. Comp. c. i. § 6.

§ 16. *Ὅσπερ πάλιν*. *As if Cyrus were not about to proceed on his voyage again*. "Quasi Cyrus posthæc non esset expeditionem suscepturus." *Zeune*. "Quasi Cyrus non retro iter per mare facturus esset." *Weiske*. Comp. c. 4. § 5. *Diodorus*, xiv. 21.—*Ὡς λυμαινόμεθα*. *For whom, i. e. whose plans we are frustrating*. The dative for the genitive, as frequently occurs both in Greek and Latin. *Πράξις*, in this passage signifies, as *Hutchinson* observes, not the "res gesta," but the "res gerenda." Comp. ii. 6. 17. and see a note in *Gillies' History of Ancient Greece*, vol. iii. p. 190.—Here we have a sudden transition from the third to the first person; many examples of which are found in *Xenophon*. Comp. ii. 1. 2. *Cyrop.* i. 4. 28.

Τί κωλύει. *What prevents you even from requesting Cyrus to pre-occupy the heights for you?* This passage I find has been otherwise translated: "What is there to prevent Cyrus from ordering the heights to be occupied before we reach them?"

§ 17. *Ἀντὶς ταῖς τριήρεσι*. Supply *σύν*: *together with, &c.* Comp. c. 4. § 7. c. § 4.

§ 18. *Ἐρωτᾶν*. Supply *δεῖν*. Comp. § 14.—*Καὶ ἐὰν μὲν ἡ πράξις*. *And if his plan be similar to that, in which he formerly used to employ foreigners, &c.* Comp. § 16.—*Πρότερον*. When he went up to the

capital attended by three hundred Greeks under the command of Xenias. Comp. c. 1. § 2.—*Ἐπεσθαί*. This depends on *δοκεῖ δέ μοι* above.

§ 19. *Ἀξιοῦν*. This also depends on *δοκεῖ δέ μοι*: *To require of him either to lead us with him by persuasion, or, yielding to our request, permit us to pass into some friendly country*. With *πρὸς φιλίαν* understand *χώραν*. The same ellipsis occurs in the *Cyrop.* i. 6. 9. iii. 3. 9. It is supplied above, § 14. Some incorrectly render it “in patriam.” Zeune and Weiske think it is put for *φιλικῶς*. Comp. Stanley on *Æschyl.* *Prom.* v. 208.—*Πρὸς ταῦτα βουλευέσθαι*. *To consider of it*, i. e. to deliberate further on what Cyrus may say.

§ 20. *Ἐχθρόν ἄνδρα*. *Ἄνθρωπος* is often added to substantives by pleonasmus. So *ἄνθρωπος Πέρσης*, a *Persian*. Comp. c. 6. § 1. c. 8. § 1.

§ 21. *Προσαιοῦσι*. *To them demanding additional pay Cyrus promises to give all half as much again as they received before*. *Πρὸς* in composition often increases the signification of the verb. Comp. *Cyrop.* iii. 2. 7. *Viger*, ix. § 8. 13. Weiske supposes a second deputation had been sent to Cyrus for the purpose of demanding additional pay.—*Οὐ πρότερον*. For *ἐκείνου τοῦ μισθοῦ, ὃν πρότερον, &c.*—*Ἐφερον*. For *ἐλάμβανον*. Comp. *Anab.* vii. 6. 6. *Arrian*, vii. 23. 6. But this signification is more usually attached to the middle voice. In like manner the Latins say “ferre,” “reportare.”—*Τοῦ μηνός*. This depends on *ἀνὰ*, or *διὰ*, understood; comp. c. 7. § 18. and *ἐκάστη* is to be supplied to *τῷ στρατιώτῃ*. Comp. *Aristoph.* *Plut.* 98. 1046. *Ælian*, V. H. ix. 12.—*Ἐνταῦθα*. *Then*. Comp. c. 2. § 12.

CHAP. IV. With their arrival at Issi, the last town of Cilicia, arrives also the fleet of Cyrus.—Having passed the gates, which command the entrance from Cilicia into Syria, the army advances into the latter country.—Two associates, Xenias and Pasio, desert.—Cyrus speaks civilly of them; and the rest of the Greeks, moved by his humanity and kindness, proceed on their march with more alacrity.—Having advanced to Thapsacus, a town situated on the river Euphrates, Cyrus at length discloses to the Greeks that his expedition is designed against the king.—Indignant at the deception, yet excited by fresh promises, they ford the river, and Menon displays his crafty character, by gaining to himself without risk the entire credit of setting them the example.

§ 1. *Εἰς Ἴσσοῦς*. This place is generally called *Ἴσσοδς*, in the singular. In like manner we have *Ταρσοῦς* for *Ταρσόν*, c. 2. § 23.—*Πόλιν ἐπὶ τῇ*. Supply *κειμένην*.—*Εὐδαίμονα*. This is denied by *Strabo* and *Mela*.

§ 2. *Πυθαγόρου*. Comp. *Hist. Gr.* iii. 1. 1.

Αἷς ἐπολιόρκει. *With which Cyrus besieged Miletus, when that city was on friendly terms with Tissaphernes, and Tamos in conjunction with Cyrus waged war against him*. Comp. *Luke*, ix. 39. where two different nominatives are to be supplied in the same sentence.

3. *Ἐπὶ τῶν νεῶν.* With the aforesaid ships.—*Ὦν ἐστρατήγει.* Which he commanded under Cyrus.

Ἦρουν. Were moored opposite the tent of Cyrus. Zeune reads *παρὰ τὴν Κύρου σκηνήν, near the tent, &c.*

§ 4. *Ἐπὶ πύλας.* Zeune says these are the *Amacio straits*, between Cilicia and Syria, mentioned by Arrian, ii. 8. Sturz in his *Lexicon Xenoph.* falls into the same mistake. Hutchinson more correctly understands the *maritime*, or *lower straits*. Cicero, *Fam.* xv. 4. "Duo sunt aditus in Ciliciam ex Syria, quorum uterque parvis præsiidiis propter angustias intercludi potest." Comp. c. 5. § 5.

Ἦσαν δὲ ταῦτα. Weiske conjectures *ἦσαν δ' ἐν ταῦθα*: for it was not the fortifications that were called *πύλαι*, but the narrow pass between the mountains, which was not only formed by nature, but also fortified by art, the walls passing over it and extending to the sea-shore. The whole length of the pass was twenty stadia, three of which were enclosed between the aforesaid walls. The place is thus described by Diodorus, xiv. 20. "Ἔστι δὲ ἡ φύσις τοῦ τόπου στενὴ καὶ παράκρημνος, ὥστε δι' ὀλίγων ραδίως παραφυλάττεσθαι· ὁρη γὰρ πλησίον ἀλλήλων κεῖται, τὸ μὲν τραχὺ καὶ κρημνούς ἔχον ἀξιολόγους ἐπ' αὐτῆς δ' ἄρχεται τῆς ὁδοῦ ἕτερον μέρος, (μία δ' ἐστὶ τῶν περὶ τοὺς τόπους ἐκείνους,) καὶ καλεῖται μὲν Λίβανος, παριτείνει δὲ παρὰ τὴν Φοινίκην. Ὁ δὲ ἀνὰ μέσον τόπος τῶν ὀρῶν, ὑπάρχων ὡς τριῶν σταδίων, παντελῶς τετειχισμένος καὶ πύλας ἔχων εἰς στενὸν συγκλειομένης.—Τὸ μὲν ἔσωθεν. The inner wall, that on the frontier of Cilicia.—Τὸ δ' ἔξω. The outer wall, on the Syrian frontier.

Ἦν γὰρ ἡ παράδος. Diodorus *ibid.* Αὕτη δ' (sc. τῆς Κιλικίας εἰσβολῇ) ἐστὶ στενὴ καὶ παράκρημνος, ἐπὶ σταδίου μὲν εἴκοσι παρατείνουσα· πλησίον δ' αὐτῆς ἐστὶν ἐξ ἀμφοτέρων καθ' ὑπερβολὴν ὁρη μεγάλα καὶ δυσπρόσιτα· ἀπὸ δὲ τῶν ὀρῶν ἐξ ἑκατέρου μέρους τεῖχη κατατείνει μέχρι τῆς ὁδοῦ καθ' ἣν ἐνφυκοδύμηνται πύλαι. Comp. Pococke's *Itinerary*, vol. ii. p. 253. Mannert, *Geogr.* vol. vi. part i. p. 486. part ii. p. 49.—*Ὑπερθεν.* Hanging over, i. e. on the land side.—*Ἠλίβατοι.* Lofty, inaccessible; so elevated as to be traversed only by the *sun's* rays. See Buttmann's *Lexilogus*, art. 61. ed. Fischl. and the commentators on Homer, *Il.* O. 273. 619. *Il.* 35. Hesiod, *Theog.* 483. Pindar, *Ol.* vi. 110. Euripides, *Hippol.* 728. Polyb. iv. 41.

§ 5. *Βιάσάμενοι.* By forcing the enemies to effect a passage.

Οὐ τοῦτο ἐποίησεν. Did not do this for his own advantage; did not take advantage of this.

§ 6. *ὑπὸ Φοινίκων.* Inhabited by the Phœnicians.—*Ἐπὶ τῇ θαλάττῃ.* Supply *κειμένην*. Comp. § 1. Agatham. i. 4. Arrian, ii. 6. 3.

§ 7. *Ξενίῳ ὁ Ἀρκάς.* Comp. c. 3. § 7.—*Φιλοτιμηθέντες.* Influenced by envy. The Latin verb "*æmulari*" likewise, besides its laudable sense of *emulating*, is used in the same signification as *φιλοτιμείσθαι* in this passage. Comp. Cicero, *Tusc.* iv. 26. "*Æmulatio*" also has

this double force, as is evident from the same author, Tusc. iv. 8. "Æmulatio autem dupliciter illa quidem dicitur, ut et in laude, et in vitio nomen hoc sit," &c.

Ἐπεὶ δ' οὖν ἀφανεῖς. *When therefore they were gone, (lit. out of sight,) a rumour prevailed.* Comp. Theocr. iv. 5. Anacr. xxxiii. 4. Luke, iv. 5. xxiv. 31.—Τριήρεσι. Supply ναυσί. Thus also the Latins say "biremis," "triremis," &c., the word "navis" being understood. Comp. Bos, Ellips. Gr. p. 180.—"Ὀκτεῖρον. *Began to pity them if they should be caught.* Ἀλώσονται is the fut. opt. mid. taken in a passive signification. See Matth. Gr. Gr. § 496. 8. According to D'Orville on Chariton, p. 692. it should be ἀλωθήσονται.

§ 8. Οὐτε ἀποπεφύγασιν. *They have neither fled into concealment . . . nor have they escaped beyond my reach.* The difference between ἀποδιδράσκειν and ἀποφεύγειν is this, that the former signifies to *run away secretly*, so that the fugitive's retreat may not be discovered, the latter to *fly away* so as to escape being taken. Comp. ii. 2. 13.

Καὶ αὐτοὺς. This refers to τὶς above, which implies a plurality. Comp. c. 9. § 15. 16. Sophocl. Antig. 718. Aj. 736.

Ἰόντων ἄν. Ἰόντων is Attic for ἰέτων. Comp. Sophocl. Aj. 672. Grammarians assert that the particle ἄν cannot be joined with an imperative. Matth. therefore, Gr. Gr. § 599. c. thinks the genuine reading was ἀλλ' ἰέτωσαν. Comp. § 219. 2. Five mss. have ἰέτωσαν, without ἄν. See Porson, App. ad Toup, t. iv. p. 462. and Reisig de Part. ἄν, p. 121. seq. Some think ἄν in this passage of Xenophon has the force of εἰάν βούλωνται.

Στερήσονται. In a passive sense *shall be deprived.* See ἀλώσονται above, § 7. Comp. Anab. iv. 5. 20. Cyrop. viii. 1. 6. Some translate οὐ στερήσονται, *they shall not forfeit.*

§ 9. Οὐς οἱ Σύροι θεοὺς. Lucian in his treatise on the Syrian Goddess, has a passage that will explain this of Xenophon: Ἰχθύας χρῆμα ἱρὸν νομίζουσι, &c. They consider fishes as a thing sacred, and never touch them. They eat all other birds except the pigeon. With them this is sacred. These usages seem to themselves to have been introduced in honour of Derceto and Semiramis; in the first place, because Derceto bore the form of a fish, and secondly because Semiramis was at last metamorphosed into a pigeon. Comp. Diodorus, ii. 4. ii. 20.—Καὶ ἀδικεῖν. *And permitted not any person to injure them, or pigeons.* See Matth. Gr. Gr. § 411. 3. Εἶων is a contraction of εἶαον, imperf. of εἶω, which augments with an iota.

Εἰς ζώνην. It was customary with the kings of Persia, who had several wives, to give them certain cities, from the revenues of which they provided themselves with the several ornaments of dress, &c. Philostr. Apoll. ii. 31. Ἐν κόμαις ἐπὶ εὐδαίμοσιν, ἃς ἐπέδωκε τῇ ἀδελφῇ ὁ βασιλεὺς εἰς ζώνην. Comp. Cicero, Verr. iii. 23. Herod. ii. 98. Pensions to other individuals were given in a similar manner, as we learn from C. Nepos, Themist. c. 10. Comp. Athen. i. 23. Diodorus, i. 52. The ancient reading was εἰς ζώνην, *for her support.*

§ 10. Ὅσα ὦραι φύουσιν. Ὅποσα φέρουσιν ὦραι, *whatsoever the seasons produce*, Anacreon, κλ.iii. 7. Comp. Viger, iii. § 13. 11.

§ 11. Ἡ ὁδός. *The march; the expedition*. Comp. Ἐλιαν, H. V. xiv. 33. Matth. x. 10.—Βασίλέα μέγαν. Comp. c. 2. § 8.

§ 12. Ἄν μή. *Unless*.—Καὶ ταῦτα. *And that too, when they were not going to battle, &c.* Comp. Viger, iv. § 11. For ἰόντων Schneider gives ἰούσιν from the Eton ms.

§ 13. Πέντε ἀργυρίου μνᾶς. Of our money 16l. 2s. 11d. A mina contained a hundred drachmæ, one drachma being equal to 7½d. See Plutarch, Solon, c. 15. Plin. N. H. xxi. 34. Gronov. de Pec. Vet. iii. 3. 4. and 5. and Diodorus Sic. xiv. 21.

Τὸ μὲν δὴ πολὺ. Fully: τὸ μὲν δὴ πολὺ μέρος τοῦ Ἑλληνικοῦ στρατεύματος. Comp. c. 5. § 7. Μέρος is thus omitted in Homer, II. I. 612. See Bos, Ellips. Gr. pp. 156. 253. seqq. Sallust, Jug. c. 54. uses the words "exercitum plerumque" in the same sense.

§ 14. Προτιμήσεσθε. In a passive sense. Comp. § 7.

Τί οὖν κελεύω. Schneider supplies δεῖν before ποιῆσαι.

§ 15. Χάριν εἴσεται. Χάριν εἰδέναι signifies *to acknowledge a favour, be thankful*; χάριν ἀποδιδόναι, *to return a kindness*; χάριν ἔχειν, *to feel a kindness, deem as a favour*. Comp. ii. 5. 14.—Ἐπίσταται. *This he knows how to do, if any other person knows how to do it*; i. e. this he knows how to do in an eminent degree. Εἰ and εἴτερ are often used with τις and τις ἄλλος in parenthetical propositions, in order to show that something belongs in an especial degree to a person or thing named in the principal proposition, and thus have very much the effect of a superlative. Comp. Herod. ix. 27. Plato, Phæd. c. 2. Sophocl. Trach. 8. In this sense we also find ὡς οὗτις, ὡς οὐδεὶς ἄλλος, and ὡς τις καὶ ἄλλος μάλιστα ἀνθρώπων, c. 3. § 15. where two phrases are combined. Comp. ii. 6. 8. Thuc. i. 142. Thus in Latin "alius" and "ullus" are elegantly added to "siquis." Sueton. Claud. c. 40. "Vociferatus est, si quem alium, et se liberum esse." Comp. Virgil, Æn. x. 861. Hoogeveen in εἴτερ, § 4.—Ἀπιμαί. The present tense of the verb εἶμι, and of its compounds, is used in a future signification.—Καὶ ἄλλον οὕτινος. *And whatever else you may ask, I know you will obtain from Cyrus, as being his friends.*

§ 16. Τῷ στρατεύματι. *To Menon's army*.

§ 17. Ἐλέγετο πέμψαι. *And Cyrus was said to have sent, &c.*

§ 18. Ἀλλὰ πλοίοις. Supply μόνον. The same ellipsis occurs in Longinus, xxxv. 1. Comp. c. 3. § 14. Paul, Rom. iv. 9. Philipp. ii. 4.

Ἐδόκει δὲ θεῖον. *And it seemed as if this happened by divine interposition, and that the river had given way to Cyrus as its future king.* "I make no doubt what Xenophon says concerning this submission of the Euphrates was the style of Cyrus' court on this occasion. It seems that the Euphrates was not endued with the same spirit of prophecy that Horace gives to Nereus, otherwise, like him, he would have cried out "mala ducis avi;" and not have suffered his army to have forded him so easily, a favour he afterwards denied to Alex-

ander, whose success might have given him a better title to it, and who was obliged to pass this river at the same place over two bridges." *Spelman*.

§ 19. Διὰ τῆς Συρίας. "Let not the reader be surprised to find Xenophon mention Syria in Mesopotamia, through which he is now conducting Cyrus; for it appears both from Pliny and Strabo that the country lying between Thapsacus and the Scenite Arabians, of whom he will speak presently, was part of Syria." *Spelman*

Ἐπεσιτίσωντο. Supply οἱ στρατιῶται. Comp. c. 5. § 4.

CHAP. V. Cyrus advances along the bank of the Euphrates, encountering great difficulties, and losses of his cattle for want of fodder, till he reaches the country over against Charmanda, whence provisions are brought to him across the river on rafts formed of the skins which the soldiers made use of for tents.—A dangerous quarrel arises among the Greeks, who are on the point of coming to blows; but the serious exhortation of Cyrus calms their animosity.

§ 1. Πεδίον ἔσαν ὁμαλόν. The plains of Mesopotamia are frequently mentioned by Q. Curtius. Comp. iii. 2. iii. 8. iv. 9.—Ἀψιδίου. Comp. Ammian, xxv. 8. Plin. N. H. xxxvii. 7.—Υλῆς, *Underwood*.—Καλάμιν. Comp. Arrian, Anab. vii. 20. 4.—Ἀπαντα ἦσαν εὐώδη. Curtius, v. i. "Regio odorum fertilitate nobilis." Comp. Theophrast. vi. 6. ix. 7.

§ 2. ὄνοι ἄγριοι. "All authors, both ancient and modern, agree that *wild asses* are exceedingly swift. Appian, in his treatise on Hunting, calls the ass "swift as the wind," an epithet given by Homer to the horses which Jupiter bestowed on the father of Gany-mede, to make him some amends for the loss of his son. The wild ass is very different, both in shape and colour, from the common ass." *Spelman*. Comp. Oppian, Cyneg. iii. 184. Ælian, N. A. xiv. 10. Plin. viii. 44. The "pulcher onager" of Martial, xiii. 101. seems to be the animal which we call a *zebra*. The wild ass is found chiefly in desert places. Comp. Job. xxiv. 5. Jeremiah, ii. 14. Isaiah, xxxiii. 14. Daniel, v. 21.—Στρουθοὶ αἱ μεγάλαι. "*Ostriches* are animals very well known: they are common in Africa, South America, and many parts of the Levant. All authors agree, that in running they assist themselves with their wings, in the manner described by Xenophon. Some have thought that this compound motion, which contains both flying and running, gave occasion to the fiction of the poetical horse Pegasus."—*Spelman*. The ostrich is called στρουθὸς ἡ μεγάλη also by Ælian, N. A. ii. 27 but στρουθὸς ὁ λεῖκος by Aristot. Anim. iv. 14. Comp. Ælian, iv. 37. viii. 10. ix. 58.—Ὠρίδες. "*Bustards* are very well known to sportsmen: there are great numbers of them in Norfolk: they are remarkable for having no more than three claws, like the dotterel, and some few other birds: they are scarcely to be approached by any contrivance. This possibly may be owing to their exquisite sense of hearing; no bird having, in proportion to its

size, so large an aperture to convey it. What Xenophon says concerning their short flights can only be understood of them before they are full grown; for when they are so, they make flights of five or six miles with great ease. Pliny and Xenophon, like many other people, differ in their taste with relation to bustards; the former calls them "damnatas in cibis;" the latter commends them." *Spelman*. Comp. Athenæus, ix. 10. Plin. N. H. x. 22 and 23. *Ælian*, v. 24.—*Δορκάδες*. *Antelopes*. These animals are so called from the keenness of their sight. Comp. Bochart, iii. 25.—*Οἱ ἱππεῖς*. *The horsemen* in the army of Cyrus. Comp. § 3.

Ἐπεὶ τις διώκοι. Comp. i. 2. 7. Matth. Gr. Gr. § 521. p. 889.—*Προδραμόντες ἂν εἰστήκεσαν*. *Having run forward would stand still*. The particle ἂν marks what is habitual. Comp. Brunck on Sophocle. Philoct. 290. For the use of the pluperfect see Matth. l. c.—*Ταῦτόν*. *The same thing*, i. e. stood still.—*Οὐκ ἦν λαβεῖν*. Supply the ellipsis thus: οὐχ οἷόν τε ἦν λαβεῖν, *it was not possible to catch them*.—*Εἰ μὴ*. *Unless the horsemen, having stationed themselves at intervals, pursued the chase in succession with fresh horses*.

§ 3. Οἱ δὲ διώξαντες. Comp. § 2.—*Πολὺ γὰρ ἀπεσπῆατο*. *For it far outstripped them*. See Matth. Gr. Gr. p. 429.—*Τοῖς μὲν ποσὶ*. *Claudian*, Eutrop. ii. 310.

"Vasta velut Lybiæ venantum vocibus ales
Cum premitur, calidas cursu transmittit arenas,
Inque modum veli sinuatis flamine pennis
Pulverulenta volat."

Comp. *Ælian*, Anim. ii. 27. iv. 37. Plin. N. H. x. 1. — *Ἄρασα*. Supply *ἐαυτήν*.

Ἄν τις ταχύ. *If one should start them suddenly*.

§ 4. Ἐπεσπίσαντο. Comp. c. 4. § 19.

§ 5. Πύλας. *Stephanus Byz.* under the name *Χαρμάνδη*, calls these *Βαβυλωνίας πύλας*.

Οὐδὲ ἄλλο δένδρον. *Nor any sort of tree*. Comp. *Hesiod*, "Erg. 343. *Zeune* translates these words "nec præterea," or "de aliis rebus arbor ulla." *Spelman*, "nor any other plant." Comp. c. § 7. § 11. *Cyrop.* iii. 3. 43.—*Ὄρους ἀέτας*. *Mill-stones*. "Ὄρος means the lower stone, which the Latins call "meta."—*Ποιοῦντες*. *Shaping them*—cutting them into form.—*Ἀνταγοράζοντες*. *Supported life by purchasing corn instead*.

§ 6. Ἐπέλιπε. *Failed the army*. Comp. *Theocr.* xi. 36.—*Πρίασθαι οὐκ ἦν*. Comp. § 2.—*Ἐν τῇ Λυδῷ ἀγορᾷ*. *In the Lydian market*, which was kept by Lydian sutlers in the barbaric camp of Cyrus. The Lydians, it appears, ever since the time of Cyrus the Great, when they were deprived of the privilege of carrying arms, pursued the business of stall-keepers, hucksters and vintners. See *Herodotus*, i. 155. 156. 157. and *Dr. Stocker's* note thereon.—*Βαρβαρικῶς*. Comp. c. 2. § i. In the next section the word *στρατὸς* is supplied.

Σίγλος. An ancient Asiatic coin, the same as the Hebrew shekel.

An Attic obolus was equal to one penny, one farthing, and the sixth of a farthing English.—*Δύναται*. *Is worth*.—*Δύο χοίνικας*. The Attic χοίνιξ was a measure containing about 49,737 solid inches being the forty-eighth part of a bushel.

§ 7. *Ἦν δὲ τούτων*. Supply *τινές*. The same ellipsis occurs in Latin, as in Horace, Od. I. 1. 3. Moreover *ἦν* is put for *ἦσαν*. This usage of singular for plural takes place only in the substantive verb. Comp. Aristoph. Lys. 1262. Eurip. Ion. 1165. Sophocl. Trach. 529. and Valckenaër on Herod. v. 12. Prose writers rarely admit this licence.—*Διατελέσαι*. Supply *τὴν ὁδόν*: *to continue his march*.—*Πρὸς χιλόν*. Hesychius: *Χιλός, ἡ τροφή, καὶ χόρτος τῶν βοσκημάτων*. Moschopolus: *Χιλός, ἡ τροφή τῶν βοσκομένων ζώων*.

Ἐπέστη. *Halted*.—*Σὺν τοῖς περὶ αὐτόν*. Comp. § 12.—*Τοῦ βαρβαρικοῦ*. Supply *μέρος τι*. Comp. c. 4. § 13.—*Συνεκβιάζειν*. *To assist in drawing out*.

§ 8. *Συνεπισπεύσαι*. *To assist in hastening*, i. e. in extricating them from the muddy road.

Κίνδus. The *κίνδus* was a kind of cloak with sleeves, which the Persians adopted from the Medes. Comp. Cyrop. i. 3. 2.—*Ἐτυχεν ἐστηκώς*. Comp. c. 1. § 2.—*Τὰς ποικίλας ἀναξυρίδας*, *Embroidered trousers*. Comp. Cyrop. viii. 3. 13. and see a long note thereon by the late Edmund Henry Barker, Esq., in his edition of the Cyropædia.—*Θάπτον ἢ ὥς τις*. *More quickly than one could have thought it possible*. See Seager on Viger, viii. § 10. 22.

§ 9. *Δῆλος ἦν*. Comp. c. 2. § 11. ii. 5. 27. ii. 6. 21.—*Οὐ διατρίβων*. Supply *τὸν χρόνον*. Comp. ii. 3. 9. Cyrop. iii. 3. 25.

Συνιδεῖν δ' ἦν. "*Videre erat*:" *It was evident to an attentive observer, that the king's empire was strong indeed in extent of territory and multitude of inhabitants, &c.* Here we have a nominative and a participle, where the Latin idiom would require an accusative and an infinitive. The substantive *πλήθος*, as applied to *χώρας*, is used for *μεγέθος*, as in Demosth. Philip. iv. 2. Herod. i. 203. This use of the same word, with a double signification in the same sentence, is called *Dilogia*.—*Καὶ τῷ*. *And by the circumstance that the forces were dispersed*. Comp. ii. 5. 15. Mem. i. 2. 3. Matth. Gr. Gr. § 541.—*Διὰ ταχείων*. For *ταχείως*: *suddenly*. Hutchinson supplies *χρόνον*. So *διὰ βραχείων*, for *βραχείως*, *briefly*. See Viger, ix. § 2. 6.

§ 10. *Κατὰ τοὺς ἐρήμους*. *In the march through the desert*.—*Ἄς εἶχον στεγάσματα*. *Which they had for tents*. Schneider reads *σκεπασματα*.—*Συνήγον καὶ συνέσπων*. *They joined and stitched together*. "This method of passing rivers was formerly much in use; as the soldiers' tents were generally made of skins, instead of canvass; they had always great numbers of them at hand. The tents of the Romans were also made of skins. Alexander in his victorious march through Asia, passed several rivers in this manner, particularly the Oxus, the passage of which is described by Arrian, iii. 29. 8. in such a manner, that it is obvious to any one he had this description of

Xenophon before him." *Spelman*. Comp. Arrian, v. 9. 5. v. 12. 4.—*Τῆς κάρφης*. *The dry hay*. Phavorinus: *Κάρφη, ὁ ξηρὸς καὶ κούφος χόρτος*. Thus also Suidas.

§ 12. Ἀφίππυει. *Rides back*.—*Σὺν ὀλίγοις*.—*With a few attendants*. Comp. § 7. Thus also the Latin writers. Terent. Eun. iii. 5. 33. "Paucæ, quæ circum illam essent." C. Nepos, Eumen. c. 10. "Sed non passi sunt hi, qui circa erant." Cicero, writing about the life-guards of Cæsar, uses the Greek words οἱ περὶ αὐτὸν, ad Att. xiii. 52.—*Ἐτι προσήλανε*. *Was still on his march*.—*Ἰησι τῇ ἀξίνῃ*. *Lets fly at him with his axe*, i. e. hurls his axe at him.

§ 13. Παραγγελλει. *Calls to arms*. Comp. c. 8. § 3. Horace, Od. i. 35. 15. Ovid, Met. xii. 241.—*Τὰς ἀσπίδας*. "Resting their shields against their knees." *Spelman*. See the commentator on Nepos, Chabr. c. 1. § 6.

Ἀποροῦντες. *Amazed at the circumstance*. Comp. c. 3. § 8.

§ 14. Ὁ δὲ Πρόξενος. Comp. ii. 5. 12.—*Ἐρυχε γὰρ ὕστερον*. *For he happened to be coming up after the occurrence*. Comp. § 8. c. 1. § 2.—*Ἄγων*. Supply τοὺς αὐτοῦ.—*Ἐθετο τὰ ὄπλα*. *Adjusted arms*, i. e. stood to arms, ready prepared as if for battle. Comp. c. 6. § 4. and Seager on Viger, v. § 11. 8. seq.

Οτι, αὐτοῦ ὀλίγου δέσαντος. *That, when he had narrowly escaped being stoned*, (lit. *wanting little of being stoned*), *Praxenus should speak lightly of the treatment*. Comp. Viger, iii. § 7. 11.

§ 15. Ἐν τούτῳ. Comp. c. 8. § 15. c. 10. § 6.—*Ἦκεν ἐλαύνων*. Supply ἵππων: *Went at full gallop*.

§ 16. Κατακεκόψεσθαι. *Will be instantly cut to pieces*. This is one of those rare forms commonly called by grammarians *the paulo-post-future*. About twenty-six verbs only admit of this form of the future.

§ 17. Ἐν αὐτῷ ἐγένετο. *Recovered his self-possession*; or, as we usually say, *came to his senses*, i. e. saw the rashness of the act he was about to commit. Comp. Demosth. Phil. i. 4. Olynth. ii. 9. Acta, xii. 11. Viger, v. § 5. 9.—*Πανσάμενοι*. Supply τῆς ὀργῆς from Herodian, vii. 27. Xenophon, however, expresses this otherwise, Cyrop. vii. 2. 7. Οἱ Χαλδαῖοι ἔδεισάν τε καὶ ἰκέτεον παύσασθαι ὀργιζόμενον.—*Κατὰ χώραν ἔθεντο*. *Put up their arms*, i. e. says Schneider, "regressus uterque ad castra eum in locum, ubi antea posita fuerant, armis depositis conquevit." "Laid their arms where they were before." *Spelman*. Thus also Porson. "Involutos clypeos rejecerunt in dorsum, gladios condiderunt in vagina." *Weiske*.

CHAP. VI. Orontes, a noble Persian, who had twice before been reinstated in the favour of Cyrus, attempts a third time to desert to the king; but on the discovery of his treachery he is seized, and being convicted on the judgment of Clearchus and others, is condemned to death and executed.

§ 1. Ὡς δισχλίων. The particle ὥς with numerals often has the signification of the Latin "circiter."

Πέρσης ἀνὴρ. A Persian. So ἀνὴρ Αἰθίοψ, Acts, viii. 27. Comp. c. 3. § 20. c. 8. § 1. Herod. ix. 116. The Latins use the same pleonasm. Thus, "homines Afri," Aul. Gell. viii. Arg. 13. Add Cæsar, B. G. i. 23.—Τὰ πολεμικά. Fully, κατὰ τὰ πολεμικά πράγματα λεγόμενος εἶναι, κ. τ. λ.

§ 2. Καταλλαγείς. Having been reconciled to Cyrus. Κατακαίνου ἄν. Comp. c. 2. § 21. c. 9. § 10.—Καλύσειε τοῦ καίειν. Supply ἀπό: would hinder them from burning as they advanced, &c.—Ὡστε μήποτε. The particle ὥστε is constructed with an accusative and an infinitive. This would be expressed otherwise in Latin: "ne ii unquam possent," &c.

§ 3. Ἄλλὰ φράσαι. Besides he requested him to tell his own cavalry, &c. Hutchinson explains ἀλλὰ by "igitur," or "tamen," comparing Aristoph. N. 367. "Ἐπειτα δ' ἐκέλευσ' αὐτὸν ἀλλὰ μυρρίων λαβόντα, Τῶν, κ. τ. λ. Mark, ix. 22. and Terence, Andr. v. 3. 23.

§ 4. Θέσθαι τὰ ὅπλα. Comp. c. 5. § 15.

§ 5. Καὶ πρὸς θεῶν. In the judgment both of Gods and men. Comp. ii. 5. 20. Matth. Gr. Gr. § 590.—Τουτουί. The Attics annex an iota to the pronoun οὗτος in all cases and genders, to give a stronger emphasis, in which case the iota receives the accent. See Matth. Gr. Gr. § 150. obs. 4.

Ταχθείς. Having been ordered. For this Larcher would read κελυσθεῖς, which Zeune rejects as a mere gloss.—Ὡστε δόξαι. So that it seemed advisable to him to cease from, &c.—Καὶ δεξιάν. Diodorus Sic. xvi. 43. Τὴν δεξιάν ἔδωκε τῷ Θετταλίῳ· ἔστι δὲ ἡ πίστις αὐτῇ βεβαιωσάτῃ παρὰ τοῖς Πέρσαις. Comp. ii. 4. 1. Cyrop. iv. 2. 4. v. 1. 10.

§ 6. Ὅ τι σε ἡδίκησα. According to the analogy of ποιεῖν τινα κακά, the verbs ὠφελεῖν, βλάπτειν, and others, in which the idea of doing is implied, take, besides the accusative of the person, another accusative neuter plural of an adjective. Comp. Cyrop. iii. 1. 16. Matth. Gr. Gr. § 415. obs. 3.—Ἀρτέμιδος βωμόν. Diana, the great Goddess of the Ephesians, was worshipped not only in Greece, but also in several cities of Asia. The Persians, who according to Herodotus, i. 131. did not erect altars to their gods, were worshippers of the Sun and Moon. This is the reason why Xerxes spared the temple of Apollo at Delos and that of Diana at Ephesus, when he burned and destroyed all the other Grecian temples. See the Scholiast on Aristoph. Pax, 409.—Πιστὰ πάλιν. Comp. § 6.

§ 7. Φανερός γέγονας. Comp. c. 5. § 9. c. 9. § 11.—Ὅτι οὐδέν. That he did it without having been provoked by any injury.—Περὶ ἐμέ ἀδικος εἶναι. That you have been unjust towards me. So ἐξαμαρτάνειν περὶ τινα, Anab. iii. 2. 20. Comp. Mem. i. 1. 20. Matth. Gr. Gr. § 589. c.—Ἡ γὰρ ἀνάνκη. I admit it certainly, since there is a necessity for admitting it.

§ 9. Ἀπόφθνα. The infinitive put elliptically for the imperative. Ἔθελε is usually supplied, as in Homer, *Il. A.* 277. Comp. *Il. B.* 246. Matth. Gr. Gr. § 546. This word is sometimes incorrectly written with an iota under the penult. See Matth. Gr. Gr. § 185. *note.*

Ἐκποδὸν ποιεῖσθαι. *To put out of the way*, i. e. to put to death. Comp. Hist. Gr. ii. 3. 9.—Τὸ κατὰ τοῦτον εἶναι. *As far as regards him*, i. e. that we may have leisure, being freed from him at least, &c. εἶναι is redundant in this and similar phrases. Comp. Anab. iii. 2. 23. Hist. Gr. iii. 5. 8. Thucyd. iv. 48. Herod. ii. 44. Viger, v. § 6. 10. Matth. Gr. Gr. § 283.

§ 10. Προσθεσθαι. Supply τὸν ψῆφον: *And to this opinion Clearchus said that the others gave their consent.* These words allude to the ancient custom of voting practised by the Athenians. Ovid, *Met.* xv. 41.

“Mos erat antiquus, niveis atrisque lapillis,
His damnare reos, illis absolvere culpa.”

Comp. Sophocl. *Philoct.* 1444.

Ἐλάβοντο τῆς ζώνης. With verbs signifying to take, to seize, to touch, to carry, &c., the part *by which* any thing is taken, seized, &c., is put in the genitive, whilst the whole is put in the accusative. See Matth. Gr. Gr. § 331.—Ἐπὶ θανάτῳ. *As a token that he was condemned to death.* Diodorus Sic. xvii. 30. Ὁ μὲν Δαρείος ἐπιλαβόμενος τῆς τοῦ Χαριδημίου ζώνης, κατὰ τὸν τῶν Περσῶν νόμον, παρέδωκε τοῖς ὑπηρεταῖς καὶ προσέταξεν ἀποκτείνειν. Nicol. Damasc. Εἰ μὴ παραδῶ Νάναρος τὸν Παρσώνδην, λαβόμενος τῆς ζώνης, ἀγειν αὐτὸν ἐπὶ θανάτῳ.—Οἷς προσετάχθη. *To whom the execution had been intrusted.*

Προσεκύνησαν. “Hence it appears, that this custom of adoration was not only used by subjects to the kings of Persia, but by subjects of an inferior degree to those of a superior.” *Spelman.*

§ 11. Σκηπτούχων. Σκηπτούχος properly signifies *sceptre-bearing*, as in Homer, *Il. B.* 86, and is generally used as an epithet of a king. As a substantive it designates an *eunuch* of high office in the Persian court. Comp. Cyrop. vii. 3. 16 and 17.—Εἶκαζον δ' ἄλλοι ἄλλως. Brodæus conjectured from a passage in Herodotus, vii. 114, that he was buried alive in the tent of Artapatas.

CHAP. VII. Cyrus, having made some advance in the Babylonian territory, and suspecting that the king would appear the next day, musters his troops at midnight, and holds out magnificent promises to the Greeks. Marching on with his army in order of battle, he passes a trench dug by the king, and then thinking that the latter had abandoned all intention of fighting, he proceeds with more negligence.

§ 1. Ἐν τῷ πεδίῳ. Cicero, *Div. i.* 42. “Babylonii in camporum patentium æquoribus habitant.” Comp. Diodorus, xiv. 22.—Περὶ

μέσας νύκτας. So ἀμφὶ μέσας νύκτας, ii. 2. 4. Comp. Cyrop. iv. 5. 7. Hist. Gr. i. 8. 20.

§ 2. Αὐτὸς παρῆναι. For αὐτὸς the old reading was αὐτοῖς: but the verb παραινέειν is construed with a dative of the person, to which is sometimes added an accusative of the thing. Comp. Cyrop. iii. 3. 18. Hist. Gr. ii. 1. 4.

§ 3. Ὅπως οὖν. Supply σκοπεῖτε, ἐπιμελείσθε, or some similar words. Comp. Cyrop. v. 1. 21. v. 2. 10. Theocr. i. 112. Schol. on Aristoph. Plut. 469. Viger, vii. § 10. 6. Bos, Ellips. p. 643. ed. Schæf. Matt. Gr. Gr. § 519. § 623. 2. Dawes, Misc. Crit. p. 227. This encomium of liberty is most artfully devised, to work on their feelings. Nothing was dearer to the ancient Greeks than their liberty. Καὶ τοὶ εὐλευθερον εἶναι, ἐγὼ οἶμαι ἀντάξιον τῶν πάντων χρημάτων, Hist. Gr. iv. 1. 36. Of the modern Greek we may truly say with Æneas, "Quantum mutatus ab illo!" Cyrus himself, though the brother of the Great King, is called δούλος, c. 9. § 29.

§ 4. Κρανγῇ πολλῇ. The words στρατὸς, στόλος, νῆες, πλήθος, &c. are generally accompanied by a dative without σὺν, when they constitute an accompaniment. Comp. Homer, Il. B. 209. Herod. iii. 14. Σὺν however is sometimes added, viz. c. 8. § 1. Hist. Gr. ii. 2. 7. See Matth. Gr. Gr. § 405. obs. 2.—Ἄν δὲ ταῦτα. Demonstrative pronouns are often not in the gender of the substantive to which they refer, but in the neuter, provided the idea of the substantive in the abstract be considered generally as a thing or matter. They are even put sometimes in the neuter plural, although the word to which they refer is in the singular. Comp. Jacobs on Athen. p. 85. Schæfer, App. Dem. i. p. 234. Matth. Gr. Gr. § 439.—Τάλλα καὶ αἰσχύνεσθαι μοι. Supply κατὰ: *In other respects, methinks I even blush at knowing what kind of mortals you will find our countrymen to be.*

Ἀνδρῶν. This is opposed to ἀνθρώπων in the preceding sentence. Comp. Hist. Gr. vii. 3. Herod. vii. 110. Philostr. i. 16.

§ 5. Καὶ μὲν. *And yet.* Διὰ τὸ ἐν τοιοῦτῳ. Supply καὶρῷ: *On account of your being in such approaching danger—because you are in such imminent danger.* Διὰ often stands in the sense of *on account of*, with the accusative of the infinitive, where in English a separate casual preposition is put. Mem. ii. 1. 15. Σὺ δὲ διὰ τὸ ξένος εἶναι, οὐκ ἂν οἶε ἀδικηθῆναι; *because thou art a stranger, &c.* See Matth. Gr. Gr. § 541. The neuters τοῦτο, τοσοῦτο, τόδε, with a preposition frequently take a genitive as a definition. In the same manner the Latins say "eo necessitatis," "eo dementiæ, &c. Comp. Thucyd. ii. 17. Matth. Gr. Gr. § 341.—Μέμνοιο. Some make this the present opt. from the obsolete verb μένομαι; others consider it as the perfect opt. from μνάσμαι. Schneider reads μεμνῶ. See Matth. Gr. Gr. § 204. 5.

§ 6. Μέχρις οὗ. For μέχρις ἐκείνου τοῦ τόπου, ὅπου. Comp. Mem. iv. 7. 22. It may be briefly rendered *to where*. So immediately after μέχρις ὁρου, *to where* mankind cannot dwell, &c. See Matth. Gr. Gr. § 480. δ.

§ 7. Ἡμῶς δεῖ. The edd. prior to that of Zeune have ὑμῶς δεῖ, i. e. *I must make you, who are my friends, &c.*

§ 9. Ἄλλ' ὀπισθεν. To station himself behind their line. Comp. c. 2. § 15. This advice has been attributed to Clearchus. Polyænus, ii. 2. 3. Κλέαρχος Κύρῳ μὲν συνεβούλευεν αὐτὸν μὴ κινδυνεύειν, ἀλλ' ἐφορᾶν τὴν μάχην· μαχόμενον γὰρ μηδὲν μέγα συμπτᾶσαι τῷ σώματι· παθόντα δὲ, πάντας ἀπολέσαι τοὺς μετ' αὐτοῦ. Comp. Curtius, x. 6. Lucan, v. 685. and Cicero for Marcellus, c. 7. Add Curtius, ix. 6. Plutarch, in his life of Artaxerxes, c. 8. records the following reply of Cyrus: Τί λέγεις, ὦ Κλέαρχε; σὺ κελεύεις με, τὸν βασιλείας ὀρεγόμενον, ἀνάξιον εἶναι βασιλείας;

§ 10. Ἀσπίς. For ἀσπιδοφόροι, i. e. ὀπλίται, *heavy-armed troops*. Comp. Hist. Gr. ii. 4. 8. Herod. v. 30.

§ 11. Ἐκατὸν καὶ εἴκοσι. i. e. one million two hundred thousand.

Ἄλλοι. This adjective is introduced here as if *some* cavalry had already been mentioned. It may be explained in Latin by "*præterea*." In like manner we had ἄλλο δένδρον, c. 5. § 5. Thus also Cæsar uses the word "*ceteras*," B. C. iii. 32.

§ 12. Ἐννεήκοντα μυριάδες. Supply μόνον. Comp. c. 4. § 18. Xenophon and Plutarch agree as to the amount of Artaxerxes' troops. Diodorus Siculus, however, says that he led into the field στρατιῶτας σὺν ἱππεύσιν οὐκ ἐλάττους τετραράκοντα μυριάδων.

Ἵστέρησε τῆς μάχης. Lit. *was behind the battle five days*, i. e. did not arrive till five days after the battle. Comp. Matth. Gr. Gr. § 357. § 425. 1. a.

§ 13. Ταῦτα δέ. *Those of the enemies, who deserted from the Great King before the battle, brought this information to Cyrus.* Hutchinson and some others join αὐτομολήσαντες πρὸς Κύρον.—Ἐκ τῶν πολεμίων. The preposition is omitted in the next clause. Comp. ii. 5. 27.

§ 14. Τῷ στρατεύματι. Supply σὺν. Hutchinson considers this as an example of the dative absolute, comparing it with Hist. Gr. iii. 2. 18. Matth. viii. 1. Mark, v. 2.—Τάφρος ἦν ὀρυκτή. Plutarch, Artax. c. 7. Καὶ γὰρ τάφρον εὖρος ὀργυῶν δέκα, καὶ βάθος ἵσον. Comp. Diodor. xiv. 22.

§ 15. Ἐπὶ δώδεκα. Ἐπὶ with numerals signifies *about*. Comp. Herod. iv. 198. Matth. Gr. Gr. § 586. c. Spelman translates it "*twelve parasangs and upwards*."—Μηδίας τείχους. Comp. ii. 4. 12.

Ἀπὸ τοῦ Τίγρητος. See the commentators on Arrian, Anab. vii. 7.—Βαθεῖαι δὲ ἰσχυρῶς. *And very deep*. Comp. ii. 5. 30.—Διαλείπουσι. Supply ἀπ' ἀλλήλων: *They are distant from each other*.

Ὡς εἴκοσι. Comp. c. 6. § 1.

§ 16. Ποῖε . . . πυνθάνεται. Present for past. Comp. Longinus, xxv. 1.—Ἀντὶ ἐρύματος. For this kind of fortification see the Cyrop. iii. 3. 26.

Ταύτην δὴ τήν. *Through this pass then Cyrus and his army marched,*

and came to the other side of the trench. Comp. ii. 4. 12.—'Εγένοντο. Comp. c. 2. § 3. c. 8. § 23. ii. 6. 12.

§ 17. Φανερά ἦσαν. The rule, that the nominative of the neuter plural has the verb in the singular, is more observed by the Attics, than by the older writers in the Ionic and Doric dialect; yet it is frequently neglected by the Attics themselves. Comp. i. 2. 27. Homer, II. B. 87. 89. Eurip. Elect. 507. Thuc. vi. 72. Matth. Gr. Gr. § 300. Viger, iii. § 1. 1.

§ 18. Τῇ ἐνδεκάτῃ ἀπό. On the eleventh day prior to that day.—Αὐτῷ. To Cyrus.—Δέκα ἡμερῶν. Supply διά. Comp. c. 3. § 21.

Δέκα τάλαντα. Hutchinson concludes from this passage, and from Anab. v. 6. 18. where the same circumstance is related, that three thousand darics and ten talents were of equal value. Comp. c. 1. § 9.

Ἀπέδωκεν. This verb properly signifies to repay, to pay a debt. Comp. Aristoph. Nub. 1208.

§ 19. Ἐπεὶ δ' ἐπὶ. But when at the trench the king did not prevent Cyrus's army from marching through the pass, &c.—Ἀπενώκειναι. Τε have decided against fighting.

§ 20. Τὸ δὲ πολὺ. But the far greater part of the army, &c. Comp. c. 4. § 13.

CHAP. VIII. At length Artaxerxes approaches unexpectedly, with his army in excellent order.—Cyrus and the Greeks are alarmed, and, that they may not be overwhelmed unprepared, quickly arm themselves and form their line.—Having taken up their position on the right wing by the Euphrates, the Greeks, on the first onset, easily put to flight the barbarians opposed to them.—Cyrus, attended by a few faithful friends, fights too eagerly, and attacking the king in person, is himself slain.

§ 1. Ἀμφὶ ἀγορὰν. About the time of full market, i. e. the forenoon, when the forum is most crowded. Comp. ii. 1. 7. D. Chrysostom divides the day into five parts: πρωί, morning; περὶ πλήθουσιν ἀγορὰν, forenoon; μεσημβρία, noon; δεῖλη, afternoon; ἑσπέρα, evening. The day commenced with sunrise, and ended with sunset; it consisted of twelve hours, six before noon and six after. In spring and autumn, when the sun rises and sets at six, the full market would be at nine; in summer earlier, and in the winter later proportionably. See Dr. Stocker's Herodotus, vii. 223. Comp. Herod. iii. 104. Thucyd. viii. 92.—Ὁ σταθμός. The station where he intended to encamp.—Ἀνὴρ Πέρσης. Comp. c. 3. § 20. c. 6. § 1.—Ἀνὰ κράτος. With all his might. Comp. § 19.—Ἰδρουντι τῷ ἱππῷ. See Matth. Gr. Gr. § 396.—Καὶ βαρβαρικῶς. Both in Persian and in Greek.—Σὺν στρατεύματι. Comp. c. 7. § 4. Matth. Gr. Gr. § 405. obs. 2.

§ 2. Καὶ πάντες δέ. And all besides, i. e. the whole army. The particles καὶ . . . δέ in this signification are always separated by some

other word. Comp. Cyrop. i. 6. 20. Thucyd. vii. 56. Acts, iii. 24. v. 32. Viger, viii. § 8. 19.

§ 4. Τὰ δεξιὰ τοῦ κέρατος. Comp. § 13. c. 2. § 15. Πρόξενος δὲ ἐχόμενος. *And Proxenus close to him.* Comp. § 9.

§ 5. Τοῦ δὲ βαρβαρικοῦ. That is, supplying the ellipsis, ἐκ δὲ τοῦ βαρβαρικοῦ στρατεύματος. Comp. c. 2. § 1. c. 7. § 13. Στράτευμα is to be supplied also to πελταστικὸν immediately afterwards.

§ 6. Κατὰ τὸ μέσον. Supply ἦσαν.—Ψιλὴν ἔχων τὴν κεφαλὴν. Xenophon does not mean that Cyrus, or the Persians, proceeded to battle *bare-headed*, but that they had not their heads protected by a helmet. From Herodotus, v. 49. we learn that the Persians wore a tiara, or turban, in battle, instead of a helmet: and from Plutarch, Artax. c. 11. that the tiara fell from Cyrus's head during the conflict.

§ 8. Καὶ ἤδη τε ἦν. Comp. § 1.—Μέσον ἡμέρας. The same expression occurs in the Cyrop. iv. 4. i. v. 3. 52. Comp. Th. Mag. 609. Lobeck on Phryn. and Matth. Gr. Gr. § 442. 3.—Δεῖλη. Supply *πρωία: afternoon.* Comp. § 1. ii. 2. 14. Herod. ix. 101. J. Poll. 7. 68.—Χρόνῳ δὲ οὐ συγχῶ. *And not long after a certain darkness over the plain to a great extent.* Comp. Herod. viii. 52.—Ἐπιπολύ. i. e. ἐπὶ πολὺ διάστημα. Comp. Thucyd. ii. 79. and the Scholiast thereon.

Χαλκός τις ἦσσαντε. Comp. Cyrop. vi. 4. 4.

§ 9. Ἐχόμενοι δὲ τούτων. *And close to them.* Comp. § 4.

Κατὰ ἔθνη. *Disposed according to their several nations.*—Ἐν πλασίῳ. *In a solid oblong square.* It is so called from its resembling a brick in form. Comp. Hist. Gr. iv. 3. 2. Thucyd. vi. 67.

§ 10. Εἶχον δὲ τὰ δρέπανα. Q. Curtius, iv. 15. in his description of the battle at Arbela: "Ipse (Darius) ante se falcatos currus habebat: quos signo dato universos in hostem effudit; ruebant laxatis habenis aurigæ, quo plures non satis proviso impetu obtererent. Alios ergo hastæ multum ultra temones eminentes alios ab utroque latere demissæ falces laceravere." Comp. Curt. iv. 9.

Ἡ δὲ γνώμη. Supply τῶν ἀρμάτων: *And the design of these chariots was, &c.* Comp. Herod. iii. 119. Thucyd. viii. 90.—Ὡς εἰς τὰς τάξεις. Comp. c. 3. § 6. Matth. Gr. Gr. § 569. p. 990.

§ 11. Ὁ μέντοι Κύρος εἶπεν. Comp. c. 7. § 4.—Ἐψεύσθη τοῦτο. *In this he was deceived.*—Σιγῇ ὡς ἀνυστόν. *With all possible silence.* For this use of ὡς without the superlative see Matth. Gr. Gr. § 461. obs. Comp. Xenophon. Rep. Laced. i. 3. Arrian, i. 16. 10. Plutarch, Lysurg. c. 29.—Ἐν ἴσῳ. Supply τῷ βήματι, *with a slow and even pace.* Comp. Cyrop. vii. 1. 14.

§ 12. Καὶ ἐν τούτῳ. Supply χρόνῳ, or καιρῷ, which is supplied § 14. Comp. c. 10. § 10. ii. 2. 15.—Πάνθ' ἡμῖν πεποληται. *Our whole object is accomplished.* Here the perfect is used instead of a future.

§ 13. Καὶ ἀκούων Κύρου. Supply ἐκ: *and hearing from Cyrus, that, &c.* Comp. c. 10. § 5.—Ὡς μέσον. *That though he occupied,*

§c.—'Αποσπᾶσαι. *To withdraw*, i. e. to order away from the river. So ἀποσπᾶν τὰ κέρατα ἀπὸ τῆς ἐαυτῶν φάλαγγος, Cyrop. vii. 1. 4.

§ 14. Ἐν τῷ αὐτῷ. Supply τότῳ, which is frequently omitted.

Οὐ πᾶν πρὸς. *Not far from his army.*

§ 15. Ἐπιστήσας. Supply ἵππον.—Τὰ ἱερά. *Esta. 'Ιερά' τα σπλάγγα*, Eustath. on Homer, II. Ω. p. 1346. So also Leunclavius, who explains σφάγια, "hostiæ." Comp. Anab. vi. 3. 21. Potter, Arch. Gr. ii. 14. Hutchinson compares Virgil, Æn. xi. 739.

"Dum sacra secundus haruspex

Nunciet, ac lucos vocet hostia pinguis in altos."

§ 16. Καὶ ὅς. Attic for καὶ αὐτός: *and Cyrus wondered who it was that gave out the watch-word.*—"Ο τι καὶ εἶπ. The particle καὶ is elegantly pleonastic. Comp. Æschines, Dial. xi. 12. Ælian, Hist. Var. i. 16.

§ 17. Δέχομαι. Supply τὸν οἰωνόν: *I accept the omen.* Brodæus and some others supply τὸ σύνθημα, which is objected to by Weiske.

Τὼ φάλαγγε. Att. for τὰ φάλαγγε.—Ἐπαύανίζον. The ancient Greeks used to sing two martial pæans: one to Mars before the battle, and the other to Apollo after it.

§ 18. Ὡς δέ. *And as, while they were advancing, a part of the phalanx flowed out beyond the line of battle.* Arrian, Anab. ii. 10. 4. Ὅ δὲ ἦγεν ἐν τάξει ἐτι τὰ μὲν πρῶτα βάδην, τοῦ μὴ διασπασθῆναι τι ἐν τῇ ξυntonωτέρᾳ πορείᾳ κυμῆναν τῆς φάλαγγος. Comp. Quintil. viii. 6. Demetrius Phal. § 85. and the commentators on Æschylus, Pers. 90. —Δρόμῳ θείν. Comp. Aristoph. Av. 205. Dionys. Halic. A. R. xi. 11.

Ὡς καὶ ταῖς ἀσπίσι. Comp. Anab. iv. 5. 18. Arrian, i. 6. 7. speaking of Alexander: Ὅ δὲ καὶ ἐπαλαλάξαι ἐκέλευσε τοὺς Μακεδόνας καὶ τοῖς δόρασι δουπῆσαι πρὸς τὰς ἀσπίδας.

§ 19. Ἐξικνεῖσθαι. Supply πρὸς or εἰς αὐτοὺς, or αὐτῶν: *before a bow-shot reached them.*

Κατὰ κράτος. Comp. § 1.

§ 20. Οἱ δέ. *And the Greeks, when they saw them advancing, stood apart*, i. e. opened their ranks. Curtius, iv. 3. 33. "Laxatis ordinibus impetum occurrentium curruum falcatorum exceperant." Hutchinson explains οἱ δέ by τινές, comparing c. 5. § 13.—Ἔστι δ' ὅστις. *And some were even caught, having been surprised, as if in a hippodrome, &c.* See Viger, v. § 6. 1.—Τοῦτον. Singular on account of ἔστιν ὅστις.

§ 21. Τὸ καθ' αὐτοὺς. Supply βαρβαρικὸν στίφος, or τῶν βαρβάρων κέρας, *the barbarian troops which were opposed to themselves.* Comp. c. 10. § 4. Thucyd. i. 62. Plutarch, Pomp. c. 19. Amasæus translates these words of Xenophon "ex sua aciei parte;" and Leunclavius, "ex parte sua." Thus also Spelman: "Cyrus seeing the Greeks victorious on their side," &c.—Οὐδ' ὥς. *Not even so—he was not even thus led away to join in the pursuit.* Comp. Thucyd. i. 44. Viger, viii. § 10. 18. seq.

"*Ἰδεὶ αὐτὸν, ὅτι.* A frequent Atticism; examples of which sometimes occur in Latin authors, especially in Cicero and Terence. Thus in the former, *Fam. viii. 10.* "*Nosti Marcellum, quam tardus et parum efficax sit.*" and in the latter, *Eun. v. 8. 5.* "*Scin me, in quibus sim gaudiis!*" *Comp. c. 2. § 21. c. 9. § 7.*

§ 23. *Δὴ τότε.* *At that very time.* See Hoogeveen.—"*Ἐξω ἐγένετο.*" *Comp. c. 7. § 16.*

§ 24. *Καὶ ἐμβαλὼν.* *And charging with six hundred horse*, already mentioned, § 9.—*Τοὺς ἑξακισχιλίους.* *The six thousand horse* under the command of Artaxerxes, mentioned before, *c. 7. § 11.*

§ 25. *Ἡ τροπή.* *The rout.* *Comp. Herod. vii. 167. Thucyd. vi. 62.—*Ἐς τὸ διώκειν. *Herodotus, ix. 59.* in place of this simply uses the infinitive: *Πέρσαι δὲ ὀρέοντες ὠρμημένους διώκειν τοὺς Ἕλληνας.* So again *c. 61.* *ὠρμάτο βοηθεῖν.* See *Matth. Gr. Gr. § 532. c.—*Πλὴν πάνυ ὀλίγοι. *A very few however.* *Comp. Matth. xviii. 7.* Moschopolus, as cited in *Sturz' Lexicon Xenoph.* under *πλὴν*, no. 4. Hoogeveen, § 6.—*Οἱ ὁμοτράπεζοι.* *Comp. c. 9. § 31.*

§ 26. *Οὐκ ἤεσχετο.* The same as *οὐκ ἀνείχε ἐαυτόν.* We usually say "lost his self-command."—*Κτηρίας.* Plutarch, in his life of Artaxerxes, inserts the account of Ctesias, but considerably abridged. *Comp. Diodorus, xiv. 23.—*Καὶ ἰασθαι αὐτός. This idiom is sometimes imitated by the Latins. *Comp. c. 3. § 6.*

§ 27. *Καὶ ἐνταῦθα μαχόμενοι.* *And there while the king and Cyrus were fighting, and their respective attendants in defence of each, &c.* For this use of the nominative, instead of the genitive absolute, see *Matth. Gr. Gr. § 562. note.—*Ὅκτω ὁ ἀπίστοι. *Comp. Ælian. N. A. vi. 25.*

§ 28. *Ἀρταπάτης δέ.* *Q. Curtius, viii. 9.* "*Quem ut Charus jacentem conspexit, ruere in hostem omnium præter ultionem immemor cœpit; multosque hasta, quosdam gladio interemit. Sed cum tot unum incesserent manus, super amici corpus procubuit exanimis.*"—*Σκηπτούχων.* *Comp. c. 6. § 11.* Plutarch in his life of Artaxerxes, excuses himself for not entering into the detail of this battle, because Xenophon had already described it in a masterly style.—*Περίπεσείν.* This does not signify in this place "to fall on and clasp," as some have rendered it, but simply *to fall upon.*

§ 29. *Κύρῳ.* *Upon the body of Cyrus.—*Καὶ στρεπτόν. *Comp. c. 2. § 27. Cyrop. i. 3. 3. Herod. viii. 113. and Nepos, xiv. 3.*

CHAP. IX. The character and encomium of Cyrus.

§ 1. *Ὡς παρὰ πάντων.* *As it is acknowledged by all, who are known to have been acquainted with him.* *Comp. ii. 6. 1.* The verbs *δοκεῖν, φαίνεσθαι, νομίζεσθαι*, are sometimes used by the Greeks to express, not merely what is doubtful or uncertain, but that which is certain and true. See *Hutchinson on the Cyrop. i. 1. 6.*

§ 3. *Ἐπὶ ταῖς βασιλέως θύραις.* This, which is adopted from the Persian, is equivalent to the Latin phrase "*in aula regis,*" in the

king's palace. Reiske thinks the term *Porte*, as applied to the palace of the emperor of the Turks, is of the same origin. Comp. ii. 4. 4. Cyrop. viii. 1. 33. viii. 8. 13.

§ 5. Χρῆσθαι. Supply ἐδόκει. "Ἀριστα is taken adverbially.

Ἐκρινον. Supply ἀνθρώποι. This is a very common ellipsis in Latin. Comp. Perizonius, Sanct. Minerv. iv. 4.—Τῶν εἰς τὸν πόλεμον ἔργων. Supply καθικόντων, or ἡκόντων, which is expressed by Æschines, Dial. ii. 2. Comp. Dionys. Halic. A. R. v. 69.

§ 6. Ἐπεὶ δὲ τῇ ἡλικίᾳ. *But when it suited his age*, i. e. the age of an ephebus. Comp. Cyrop. i. 2. 9. Thucyd. iii. 67. vii. 64. In the same author, vi. 54. we read ὥρα ἡλικίας λαμπροῦ, *in the flower of youth and beauty.*

Ἐπιφερομένην. "Se inferentem:" *rushing upon him.* Comp. Cyrop. i. 2. 10.—Καὶ τὰ μὲν. Supply τραύματα.—Ὄν καὶ τὰς. *The scars of which*, &c. Ὀτειλή is properly *a fresh wound*, οὐλή, *a healed wound*, a scar. Comp. Mem. iii. 4. 1. Poll. iv. 189.

§ 7. Ἐπεὶ δὲ κατεπέμψθη. *And when he was sent down by his father*, &c. Comp. c. 1. § 2.—Ὅτι περὶ πλείστον. *That he deemed it of the utmost importance*, if he had a treaty with any person, and if he made an agreement with any person, or if he promised any thing to any one, never to prove false. Comp. § 16. ii. 4. 3.—Ψεύδεσθαι. Comp. c. 3. § 10.

§ 8. Καὶ γὰρ οὖν. *And therefore—therefore.* Comp. § 12. 17. Cyrop. vii. 3. 3.—Μηδὲν ἂν παρά. *That he should not suffer any thing contrary to the stipulations.* Suidas: Σπονδῇ, οἴνου ἔκχυσις ἐπὶ ταμῇ τῶν δαιμόνων ἢ φιλία.

§ 9. Πλὴν Μιλησίων. Comp. c. 1. § 7. c. 4. § 2. — Προέσθαι. Hesychius: προέσθαι προδοῦναι.

§ 10. Ὅτι οὐκ ἂν. Comp. c. 2. § 21. c. 6. § 2. Matth. Gr. Gr. § 529.—Πρόοιτο. Attic for προέιρα. The latter is the reading of some editions.—Ἐτι μείους. *Still fewer.*—Κάκιον πράξειαν. *Might fare worse.* Εἰ πράττειν, on the contrary, signifies *to fare well*, *to prosper.* Comp. Aristoph. Plut. 341. Viger, v. § 10. 19.

§ 11. Φανερός δ' ἦν . . . πειρώμενος. Comp. c. 5. § 9. c. 6. § 8.—Ἔστε νικῶν. *Until he might outdo*, &c. Νικῶν is Attic for νικάος, νικῶ. For the use of the optative without ἂν see Matth. Gr. Gr. § 529. 1.—Ἀλεξόμενος. *By making them a suitable return* Suidas: Ἀλεξόμενον ἀμυνούντα τὸν κακῶν ἀρξάντα, referring to this passage.

§ 12. Καὶ γὰρ οὖν. Comp. § 8.—Ἐνὶ γε ἀνδρί. *The only one man at least in our days.* Similar to this is the Latin expression "unus omnium maxime," Nepos, i. 1. Comp. § 22. Cyrop. viii. 2. 9. Thucyd. i. 80. Matth. Gr. Gr. § 461. p. 761.—Προέσθαι. "In potestatem tradere," "arbitrio permittere." Comp. Cyrop. v. 2. 10. Σώματα προέσθαι is sometimes used in a sense similar to "vitam profundere" in Cicero, and "projicere animas" in Virgil, Æn. vi. 436.

§ 13. Καταγελᾶν. Supply τῶν νόμων: *to laugh down the laws*; *to*

set the laws at defiance. Comp. ii. 4. 4.—'Ἀλλ' ἀπειδέσθαρα. *But he punished them in the most unsparing manner possible.*

Πολλάκις δ' ἦν ἰδεῖν. This is said with respect to malefactors. Comp. Q. Curt. v. 5. Diodor. Sic. xvii. 69. Wytttenbach, however, understands it as referring to *innocent* persons, who, though infirm and defenceless, could travel in safety through the well-regulated province of Cyrus.—'Εγένετο καὶ Ἑλλήνι. The verb γίνεσθαι is sometimes constructed with a dative and an infinitive, forming a circumlocution in the sense of "contingere," "evenire." See Viger, v. § 5. 9. Comp. Cyrop. vi. 3. 5.—'Ο τι προχωροῖη. *Whatever might be convenient* to take with him. Comp. Cyrop. i. 2. 4. "When he had to do whatever might be for his own advantage." *Dals.* "Whatever might be turned to profit." *Dunb.*

§ 14. Τοὺς μέντοι γε. *Those most assuredly he rewarded with distinguished honours, &c.* Sturz explains μέντοι γε by "sed:" Leunclavius renders it "quidem certe." Comp. ii. 4.

Ἦς κατεστρέφετο. For χάρας, ἦν κατεστρέφετο. The case of the relative pronoun is properly determined by the verb of the proposition in which it stands: but it is a peculiarity of the Greek language, that when it should be put in the accusative, on account of the verb active following, it is put in the genitive or dative, according to the case of the foregoing noun or pronoun, to which it refers, by a kind of *attraction*, and consequently conforms to this noun or pronoun preceding not only in gender and number, but in case also.

§ 15. Τοὺς δὲ κακοὺς. *Whilst the cowardly were only deemed worthy of being &c.*—'Οπου τις. The plural ἐθελόντων has preceded. See following section.

§ 16. Εἰς γεμὴν δικαιοσύνην. Hutchinson fills up the ellipsis thus: τὸ γεμὴν εἰς δικαιοσύνην ἦκον, or ἀνῆκον, &c., comparing Luke, xiv. 28 and 32. Comp. § 5.—'Επιδείκνυσθαι. Supply τὴν ἐαυτοῦ δικαιοσύνην, or ἐαυτὸν δίκαιον. Thus Ælian writes elliptically, H. V. ix. 36. Ψάλτης Ἀντιγόνῳ ἐπεδείκνυτο, where τὴν τέχνην is to be supplied. Comp. H. V. ii. 27.—Περὶ παντός. *He considered it of the greatest importance, &c.* So περὶ πλείστου, § 7. ii. 4. 3—Τούτους. Plural, because τις, to which it refers, implies a plurality. Comp. § 15. c. 4. § 8.

§ 17. Καὶ γὰρ οὖν. *Hence, therefore, while in many other respects his affairs were administered with justice, he likewise possessed an army in reality, i. e. one that really deserved the name of an army.* Comp. § 8. Ælian, H. V. ii. 3.—'Ἀλλ' ἐπεὶ ἔγνωσαν. *But because they knew, &c.*

§ 18 'Ἀλλὰ μὲν. *Besides.* Comp. ii. 5. 14. Cyrop. i. 5. 14. Demosth. Olynth. i. 9.

§ 19. Ὅρω. Comp. § 11.—'Εκ τοῦ δίκαιου. *From a sense of justice.*—Κατασκευάζοντα. *Providing it with a supply* σκευῶν παντοίων, οἷς γῇ τε ἐργάζεται, καὶ καρποὶ συγκομίζονται, &c. in the language of Dionysius Halic. A. R. viii. 87.—Ἦς ἄρχοι χάρας. *For τὴν χάραν, ἣς*

ἄρχοι. Here the relative has the noun to which it should refer, in the same case after it, as in Latin. Comp. §14. Euripides, El. 860. Hel. 314. and Porson on Eurip. Or. 1645.—Καὶ προσόδους ποιοῦντα. *And improving the revenues.*—Οὐδένα ἂν πάποτε ἀφείλετο. Supply ταύτην τὴν χώραν. Comp. c. 3. § 4. Matth. Gr. Gr. § 418. The accusative of the person is omitted in Thucyd. vi. 11. *Ἄν with the indicative, particularly of the imperfect, or aorist, often expresses the repetition of an action, a habit, since by means of this the action is referred to an indefinite time. Comp. Cyrop. vii. 1. 10. Thucyd. vii. 71. Matth. Gr. Gr. § 599. Hermann on Viger, p. 81.—Ἐπόνουν. Comp. § 15. 16.—Πέπατο. For ἐπέπατο, pluperf. of the defective verb πάσμαι, *I possess.*—Οὐ γὰρ φθονῶν. Φαίνεσθαι in the sense of *to seem* takes an infinitive after it, but in that of *to appear, to be manifest*, a participle. See Matth. Gr. Gr. § 549. 5.

§ 21. Καὶ γὰρ αὐτὸ τοῦτο. Supply κατὰ: *For on this very account, on which he thought himself to have need of friends, viz. that he might have assistants.* For the expression αὐτὸ τοῦτο and τοῦτ' ἐκεῖνο see Matth. Gr. Gr. § 471. 11.

§ 22. Εἰς γε ἀνὴρ. Comp. § 12. Matt. Gr. Gr. § 461. p. 761.—Διὰ πολλά. Supply αἷτια: *He received, for many reasons, more presents than perhaps any individual.* The same ellipsis occurs in Acts, iv. 21. Comp. Luke, xxiii. 14.—Πρὸς τὸν τρόπον. *Having a view towards the disposition of each, &c.*

§ 23. Εἰς πόλεμον. Supply ἦκον, or ἀκῆκον. Comp. § 5 and 16.

§ 24. Καὶ τὸ μὲν τά. *And indeed his surpassing his friends in conferring great favours, &c.* Comp. Cyrop. viii. 2. 13.—Ταῦτα μᾶλλον. As adjectives are often used in the neuter plural, though they refer only to one thing, so τὰδε, ταῦτα, are often used for the singular. Comp. Eurip. Hipp. 471. Matth. Gr. Gr. § 472. 5. add. § 439. p. 726.

§ 25. Βίκουρ οἶνον. Βίκος was an earthen vessel, with two handles, for containing wine. It is called "diota," (διῶτον,) by Horace, Od. i. 9. 8. Comp. Herod. i. 194.—Οὔπω. Dr. Bloomfield on Herodotus, v. 15. would read οὕτως, *by no means*, here and in the Cyropædia, i. 5. 7. ii. 2. 1. Οὔπω in these and the present passage is translated "non," "nequaquam," by Sturz in his Lexicon Xenoph.—Πολλοῦ χρόνον. Supply διὰ. Comp. c. 3. § 21. Aristoph. Plut. 98.—Τοῦτον οὖν σοι. For this sudden and beautiful introduction of the second person see Longinus, xxvii. 1. who cites a fine example of the same figure from Homer, Il. O. 346. and another from the Odyssey, Δ. 681. The following example from Milton, P. L. iv. 720. is fully entitled to a place here:—

"Thus at their shady lodge arriv'd, both stood,
Both turn'd, and under open sky adored
The God that made both sky, air, earth, and heaven,
Which they beheld, the moon's resplendent globe,
And starry pole:—*Thou also mad'st the night,
Maker omnipotent, and Thou the day.*"—

Hutchinson constitutes an ellipsis of ἔφη, or ἔλεγεν ὁ φίλων, after ἔπεμψε.—*Σὺν οἷς μάλιστα*. When the word to which a relative refers is a demonstrative pronoun, such pronoun is generally omitted, and the relative takes its case. Comp. Sophocl. Œd. T. 788. Matth. Gr. Gr. § 473. b.

§ 27. Ὡς μὴ πεινῶντες. Lit. *that starving animals might not carry his friends*, i.e. that the animals, which carried his friends, might not suffer from hunger.

§ 28. Εἰ δὲ δὴ ποτε. *When he appeared in public on any occasion, where he knew many people would have their eyes on him, he used to call his friends to him, and affected to discourse earnestly with them.* Thus Spelman, who adds the following note: "Hutchinson has rendered this "gravibus de rebus sermonem habebat," which is, no doubt, the general sense of the Greek word, but does not, in my opinion, explain that which our author has given it in this place. The subject of the discourse between Cyrus and his friends was of little consequence, to let the spectators know how much he honoured them; his manner of conversing with them could only do it: and as σπουδῇ signifies *earnestness* in the manner of speaking, as well as the *seriousness* of the subject, I thought proper to give it that sense in the translation.

§ 29. Δούλου ὄντος. *Though being a subject.* All persons subject to the kings of Persia were called δούλοι, and considered as such. Comp. ii. 5, 38. Cyrop. iv. 6. 2. Eurip. Helen. 283. Compare also what Cyrus says, in his address to the Greeks, i. 7. 3.—Πλὴν Ὀρόντας. *Orontas however attempted it.* Comp. c. 8. § 25.—Καὶ οὗτος.—*And Orontas too soon found the person, whom he thought faithful to him, more a friend to Cyrus than to himself.*—Ἐπεὶ πολέμοι. *From the time when they became hostile, &c.* So Hesychius: ἀφ' οὗ χρόνου. Comp. Hist. Gr. vi. 5. 37.—Οἱ μάλιστα. *Who were most beloved by Artaxerxes.* "Who had been most in favour with Cyrus." Spelman.

§ 31. Συντράπεζοι. *Table companions.* These were distinguished for their fidelity to kings and princes in time of danger, and were scarcely ever known to desert them. Comp. c. 8. § 25. Cyrop. vii. 1. 30.

CHAP. X. Artaxerxes, in his pursuit of Arizæus, takes possession of the camp of Cyrus, and plunders it.—Thence, collecting his forces, he returns against the Greeks, who are victorious on their side.—The Greeks again put his army to flight, and having recovered their lost baggage, retire to their camp.

§ 1. Τὸ Κυρτείου. Adjectives derived from proper names are often used instead of the genitive of such proper names; but this occurs more frequently in the poets. Comp. Herod. vii. 105. Theocr. xxvi. 35. Thus also in Latin we find "Herculeæ manus," "domus Plutonia," "Cadmea mater." See Huschke on Tibullus, iii. 6. 24. Matth. Gr. Gr. § 446. 10.

§ 2. Τὴν Φωκαῖδα. Her name was at first Milto; but Cyrus named her Aspasia after the mistress of Pericles. Comp. Plutarch, Artax. c. 26.

§ 3. Ἡ νεωτέρα. Younger than the Phocæan concubine. Zeune says "younger than the Aspasia of Pericles."—Πρὸς τῶν Ἑλλήνων. That is, supplying the ellipsis, πρὸς τὸ τῶν Ἑλλήνων στρατόπεδον.—Οἱ ἔτυχον. Who happened to be under arms near the baggage, i. e. who guarded the baggage. The σκευοφόροι were a set of vagabond fellows, who composed the wagon-train.—Οἱ δέ. Comp. c. 8. § 20.—Ἐντὸς αὐτῶν. Within their lines.—Ἔσωσαν. Hutchinson cites two other instances of a similar repetition. Cyrop. i. 6. 38. and ii. 4. 2.

§ 4. Διέσχον ἀλλήλων. The genitive is put to express distance, which otherwise is marked by the preposition ἀπὸ. See Matth. Gr. Gr. § 354. a.—Οἱ μὲν. The Greeks.—Τοὺς καθ' ἑαυτοὺς. Comp. c. 8. § 21.—Πάντας νικῶντες. Comp. ii. 1. 4. Mem. ii. 6. 26. Thucyd. vii. 66. Matth. Gr. Gr. § 409. 3.—Οἱ δέ. Artaxerxes and his attendants § 1.—Ὡς ἤδη πάντας νικῶντες. Comp. Thucyd. i. 54. Many edd. have πάντες. Weiske conjectured ὡς ἤδη πάντας νενικηκότες.

§ 5. Τισσαφέρους. Comp. c. 8. § 13.—Τὸ καθ' ἑαυτοὺς. Supply μέρος, or στρατεύμα.

§ 6. Ἐν τούτῳ. Supply χρόνῳ.—Δῆλος. Comp. c. 2. § 11.

Καὶ οἱ μὲν Ἕλληνες. And the Greeks, having turned round in a body, prepare to advance that way and receive his attack.—Ταύτη Supply δὲ. Hutchinson supplies μερίδα.—Ἡ δὲ παρήλθεν. Comp. c. 8. § 23.

§ 7. Κατὰ τοὺς. Through the Greek peltasts.—Αὐτοὺς. i. e. Τισσαφέρην καὶ τοὺς σὺν αὐτῷ. Comp. c. 4. § 8. c. 9. § 16.

Φρόνιμος γενέσθαι. To have acted prudently on this occasion. As Xenophon does not say in what particular Episthenes showed his prudence, Weiske pronounces these words frigid, and for φρόνιμος would read φοβερός.

§ 8. Ὡς μείων ἔχων ἀπηλλάγη. Since he came off having had the worst of it. So ἔλασσαν ἔχειν, Thucyd. iii. 5. Comp. Viger, v. § 7. 15.—Συνταξάμενοι. Drawn up in battle array. Comp. Cyrop. iii. 4. 19. Thucyd. vii. 60.

§ 9. Κατὰ τὸ εὐώνυμον. Opposite the left wing of the Greeks.—Κατακόψειαν. Comp. c. 5. § 16. c. 8. § 24.—Καὶ ἐδόκει. The particle καὶ is equivalent here to the Latin "igitur," "itaque," "quare." Comp. ii. 2. 14. ii. 3. 18. ii. 5. 2. Acts, vii. 34. x. 5. xiii. 11. xxii. 16.—Ἀναπτύσσειν. To open and extend that wing, and put the river in their rear, i. e. to take advantage of its being in their rear. Comp. c. 4. § 5.

§ 10. Ἐν ᾧ δέ. Supply χρόνῳ: Now, while they were consulting on this manœuvre, the king already having changed his point, and presented his phalanx opposite to them in the same form in which he had met them at the commencement of the battle. Καὶ δὴ, ἐπὶ τοῦ ἤδη. Pha-

vorinus. So also Hesychius. Comp. Aristoph. Plut. 227. Pac. 942. Eurip. Suppl. 1114. Viger, viii. § 5. 6. Matth. Gr. Gr. § 603.

Ἐγγὺς τε ὄντας. The king and his phalanx.—Παυανίσαντες. Comp. c. 8. § 17. and see Curtius on Sallust, Jug. c. 38. n. 6.

§ 11. Ἐκ πλείονος. Supply διαστήματος: that is, *more diffusively than before*. Comp. c. 8. § 19. Cyrop. vii. 1. 27. Arrian, Anab. i. 10. 11. Ἐνταῦθα δέ. Sturz translates this "tum vero," and compares § 16.

§ 12. Ἐφ' οὗ. *To which the king's attendants had turned in their flight*. This is generally translated, *on which they had turned round and made a stand*. See Schneider's note.—Ὡστε τὸ π. μὴ γιγνώσκειν. Supply τοὺς Ἕλληνας: *So that the Greeks did not know what was doing*.

Ἐπὶ πελτῆς. The royal standard of the Persians was a golden eagle with expanded wings mounted on a spear. Comp. Cyrop. vii. 1. 4. Q. Curt. iii. 3.

§ 13. Ἐνταῦθα. *Thither*. Comp. § 17. Cyrop. i. 4. 16.

§ 15. Καὶ ὁ Λύκιος. *Lycius accordingly rode up the hill*. Comp. § 9.—Καὶ ἦλιος. Καὶ is redundant. Comp. Hist. Gr. vi. 1. 2.

§ 16. Ἐνταῦθα δέ. Comp. § 11.—Θέμενοι τὰ ὅπλα. *They rested, wounding their arms*. Hutchinson explains it in the language of Cæsar, B. C. i. 42. "sub armis conquiescebant."—Ἐθαύμαζον. Comp. ii. 1. 2.

§ 17. Ἐνταῦθα. Comp. § 13.

§ 19. Ἀδειπνοί. *Supperless*. So ἀνάριστοι in the next line signifies *dinnerless*. Comp. Cyrop. ii. 1. 29. vi. 4. 1. Hutchinson on the Cyrop. ii. 3. 21. thinks ἀριστον and δειπνον synonymous. They are not, however, so used by Xenophon. According to Athenæus, i. 10. the former would signify *dinner*, and the latter *breakfast*. Ἀριστον μὲν ἐστὶ τὸ ὑπὸ τὴν ἑω λαμβανόμενον δειπνον δὲ μεσημβρινόν, ὃ ἡμεῖς ἀριστον δόρπον δὲ, τὸ ἐσπερινόν.—Καταλύσαι. *To unharness*, i. e. to halt.

BOOK II.

CHAP. I. The Greeks are informed of the death of Cyrus, and of the design of Ariæus to return to Ionia. Clearchus endeavours to detain Ariæus, and promises him the empire of Persia.—Artaxerxes orders the Greeks to deliver up their arms, and afterwards, on condition of their remaining stationary, offers them a truce: if they depart, he threatens them with war.—The Greeks dismiss the envoys with a bold answer.

§ 1. Ἀνόδῳ. The same as ἀναβάσει.—Ἐκοιμήθησαν. Comp. i. 10. 16.—Πάντα νικᾶν. *That the victory was wholly on their side*. Comp. § 4. Homer, Il. E. 807. Matth. Gr. Gr. § 409. 3.

§ 2. Ἐθαύμαζον. Comp. i. 10. 16.

**Ἔως Κύρῳ συμμίξειαν.* If the principal action be past, *ἔως* after preterites takes the optative without *ἄν*. Comp. *Cyrop.* v. 3. 53. *Matth. Gr. Gr.* § 522. 1.

§ 3. **Ἀρχῶν, γεγονῶς.* Thus Zeune, taking the participle *γεγονῶς* in the sense of "oriundus," "genus ducens." Some refer it to *ἀρχῶν*, constituting a pleonasm.—*Γλοῦς ὁ Ταμῶ.* *Glus the son of Tamos.* Comp. i. 2. 21.

Τέθνηκεν. *Ammon.* **Ἀπέθανε καὶ τέθηκε διαφέρει· ἀπέθανε μὲν νῦν, τέθηκε δὲ πάλαι.* Comp. i. 8. 27.—*Τῇ προτεραίᾳ.* Supply *ἡμέρα*. Comp. *Herod.* vii. 212.—*Καὶ λέγει.* *And that Ariæus said, &c.*

§ 4. **Ὡφελε μὲν.* *Would to God Cyrus were living.* See *Matth. Gr. Gr.* § 513. obs. 3.—*Τελεεύτηκεν.* Supply *τὸν βίον*.

Τῶν μάχην νικῶντων. *Of those who are victorious in battle.* In consequence of the phrase *μάχεσθαι μάχην*, the words *μάχην, ναυμαχία, πόλεμος, &c.*, with *νικᾶν*, *to conquer*, intransitive, are put in the accusative. Hence *πάντα νικᾶν*, § 4. Comp. i. 10. 4. and *Matth. Gr. Gr.* § 409. 3.

§ 6. *Κόπτοντες.* This agrees with the gender and number implied in the singular noun *στράτευμα*. Comp. *Hist. Gr.* ii. 3. 55. *Æschyl. Agam.* 588. *Matth. Gr. Gr.* § 434. 2. Cortius on *Sallust. Catil.* c. 23. has collected many similar examples from Latin authors.—*Ξύλοις.* *For fire-wood.* Comp. *Hist. Gr.* ii. 4. 16.—*Οὓς ἠνάγκαζον.* *Which the Greeks compelled the deserters from the king to throw away.* Comp. *Ælian*, V. H. vi. 14. Spelman translates *ἐκβάλλειν*, "to pull out of the ground." But the deserters were no longer in the camp of the Greeks, having been taken back by the king. Comp. i. 10. 6.—*Ἀμαξαι ἔρημοι.* i. e. *τῶν ὑποζυγίων σκευοφόρων ἔρημοι*, *wagons without cattle to draw them*; for these had been slaughtered for food.—*Φέρεσθαι.* *To carry away for fuel.*

§ 7. *Περὶ πλήθουσιν ἀγοράν.* Comp. i. 8. 1. *Ælian*, V. H. xii. 30. *Viger*, ix. § 7. 9.—*Ὁς ἐτύγχανε.* *Who happened then to be with Tissaphernes, and to be much honoured by him.* See *Viger*, v. § 7. 9.—*Τὰς τάξεις.* *Tactics and military exercises.*

§ 8. **Ἐπὶ τὰς βασιλέως θύρας.* Comp. i. 9. 3.—*Δύνωνται.* Supply *πράττειν*, in the sense of *obtain by supplication*. Comp. *Cyrop.* iii. 2. 3. *Mem.* iv. 2. 26. *Viger*, v. § 10. 19.

§ 9. *Τοσοῦτον εἶπεν.* Comp. i. 3. 14.

§ 10. **Ἄλλ' ἐγὼ, ἔφη.* *But for my part, Phalymus, said he, I wonder, &c.*

**Ἄλλ' οὐ λαβεῖν.* *And not rather come and take, &c.* So in *Herodotus*, iii. 151. ix. 6.

§ 11. *Αὐτῷ ἀρχῆς ἀντιποιεῖται.* *Dispute the sovereignty with him.*—*Οὐδ' εἰ παρέχοι.* *Not even if he should put them in your power.*

§ 13. **Ὁ νεανίσκος.* According to *Phavorinus*, the term *νεανίσκος* may be applied to a man between twenty-three and forty-one years of age.—*Ἴσθι μέντοι.* *But, believe me, you are mad, &c.*

§ 14. **ὑπομαλακισμένους.* *Having become somewhat timid.* *Mos-*

chopulus: Ἡ ὑπὸ δηλοῖ ἐν ταῖς συνθέσει ποτὲ μὲν λάβρα, ποτὲ δὲ ἐλάττωσιν, ποτὲ δὲ μετριότητα. Comp. i. 8. 15.—Ἐγένοντο...γένοντο. This is the reading of the Parisian and Eton mss. and is approved of by Porson. The old reading was γένοντο,...γένωνται.—Πολλοὺ ἄξιοι. *Of great service.* Comp. § 20.—Ἄλλο τι. Supply πρὸς.

§ 15. Ἐν τούτῳ. Comp. i. 8. 12. i. 10. 6.

Ἵπολαβών. *Replying.* Comp. Cyrop. ii. 2. 1. Virgil, *Æn.* vi. 723.

Τί λέγεις. Hutchinson explains this by the Latin verbs "præcipis," "jubes," comparing Aristoph. *Plut.* 58. *Ælian*, V. H. xii. 42.

§ 16. Τοσούτοι ὄντες. *Being very numerous, as you see.* Porson would read τοσούτοί γε ὄντες.—Συμβουλευμέθα σοι. *We ask your advice.* Comp. § 17.

§ 17. Συμβουλευσον ἡμῖν. *Give us your advice.* Συμβουλευέιν signifies to give advice to another, and the middle συμβουλευέσθαι, to seek advice for one's self; to ask advice. Thus below, συμβουλευόμενοι συνεβούλευσεν αὐτοῖς, gave them this counsel when asking his advice. Comp. Herod. vii. 237. *Ælian*, V. H. viii. 1.—Ἀναλεγόμενον. Budæus says this is put for ἀναγινωσκόμενον, and translates it "olim cum legetur;" and Hemsterhuis on Lucian, tom. ii. p. 362. ed. Bipont. cites ἀναλέγεσθαι from Callimachus in the same signification. Thus also Abresch, *Obs. Misc.* tom. vi. p. 400. and on Hesychius, v. ἐπελέξατο. Leunclavius interprets ἀναλεγόμενον, "repetitum commemoratione;" and Seager on Viger, v. § 9. p. 91. *repeated, often mentioned.* Schneider reads ἀν λεγόμενον.

§ 18. Ταῦτα ὑπήγετο. *Was urging him on by these suggestions.*

Φαλῖνος δ' ὑποστρέψας. *But Phalynus with artful evasion thus replied, contrary to his expectation* Hutchinson translates ὑποστρέψας, "cum rem dolose animo versarat," comparing it with the Latin "strophæ," and showing from Pollux, that στρέφεισθαι and ὑποστρέφεισθαι are synonymous with ἀπατᾶν, and στροφή and ὑποστροφή with ἀπάτη. Zeune thinks the proper meaning of the word is to turn from flight against an enemy, and hence he derives its notion of evasion. Larcher translates thus: *Mais Phalinius détournait adroitement le coup, &c.* Another French translator says, *Phalinius l'éluéda par ses détours.*

§ 19. Σώζεσθαι ὅπη δυνατόν. *To save yourselves in the only way you can.*

§ 20. Πλείονος ἂν ἄξιοι. *We should be more valuable friends, &c.* Comp. § 13.

§ 21. Καὶ σπονδαί εἰσιν. *And that consequently there is a truce.*

§ 22. Ὅτι καὶ ἡμῖν. *That we are of the same opinion with the king.*

CHAP. II. Being sent for by Ariæus, who refuses the offer of the Persian crown, the Greeks repair to him, and having entered into a confederacy, take counsel concerning their return.—Setting forth at day-break, they arrive in the evening at some Babylonian villages,

and judge by certain indications, that the king's camp is in the neighbourhood.—Clearchus prudently leads the army in such a manner as to appear neither to seek nor to fear a conflict.—At sunset they come to villages which had been plundered by the king's troops, and passing the night in a state of uncertainty, are struck with fear, which is subdued by a stratagem of Clearchus.

§ 1. 'Αλλ' εἰ βούλεσθε. Comp. i. 3. 16. A similar instance of transition occurs in Luke, v. 14.—Ἦκειν ἤδη κελεύει. *He orders you to come to him this very night.*

§ 2. 'Αλλ' οὕτω χρή. *We must indeed do as you say, &c.*

Οὐδὲ τοῖτοῖς. Comp. c. 1. § 23.

§ 3. Θυομένην ἰέναι. i. e. θυομένην ἐπὶ τῷ ἰέναι: *When I was offering sacrifice for going, &c.* Comp. Herod. ix. 37.—Οὐκ ἐγίγνετο. Supply καλὰ, or καλῶς ἔχοντα.

§ 4. Ἀπώντας. *Having now retired.* Comp. § 5.—Σημήνην τῷ κέρατι. Supply σαλπικτής. Comp. i. 2. 18. The trumpets of the ancients were usually made of bulls' horns. See Varro, L. L. iv. 24. They were however sometimes made of copper, called σάλπιγγες and κέρατα, with this distinction, that the former were straight, and the latter crooked like a horn. Comp. Senec. *Œdip.* 733. Ovid, *Met.* i. 98. Juvenal, ii. 118.—Ὡς ἀναπαύεσθαι. *As if to retire to rest*—when the trumpet gives the usual signal for bed-time. Ἐπὶ δὲ τῷ τρίτῳ. Supply σημειῶ. Comp. i. 2. 27. It was usual to give the evening signal three times. Comp. Polyb. vi. 38.—Τὰ ὄπλα. *For τοὺς ὀπλίτας, the heavy armed troops.* Comp. *Cyrop.* v. 4. 20. Duker and Bloomfield on *Thucyd.* iv. 74. and Seager on *Viger*, v. § 14. p. 110.—Ἐξω. *On the outside, in order to protect the baggage.* Comp. *Polyænus*, ii. 2. 2.

§ 5. Καὶ τὸ λοιπόν. Supply κατὰ: *And thenceforth Clearchus took the command of the army.* Or, supply the ellipsis thus, εἰς τὸ λοιπὸν τοῦ χρόνου.—Οὐχ ἐλόμενοι. *Not having elected him.* Some interpret this "non volentes," as if the soldiers had followed Clearchus unwillingly, more through necessity than through love. Comp. c. 6. § 11. seq.—Οἷα δέ. Supply φρονεῖν.

§ 6. Ἀριθμός. *The number of stations, i. e. the distance.*—Μέχρι τῆς μάχης. Supply τόπου: *to the field of battle.* This place was called Cynaxa.

§ 8. Ἀμφὶ μέσας νύκτας. Comp. i. 7. 1.—Καὶ ἐν τάξει. Comp. § 21.

§ 9. Σφάξαντες. "The custom of giving a sanction to solemn leagues and treaties, by the sacrifice of particular animals, is very ancient. Thus the agreement between the Greeks and Trojans, and the single combat of Paris and Menelaus, which was consequent to it, was preceded by the sacrifice of three lambs; one to the Earth, another to the Sun, and a third to Jupiter. The blood of the victims was often mixed with wine, and sometimes received in a vessel, in which the contracting parties dipped their arms." *Spelman.* Comp.

Herod. iv. 70. Potter's Arch. Gr. ii. 6. and Vossius on Mela. ii. 1.—
Εἰς ἀσπίδα βάπτοντες. Æschylus, Sept. c. Th. 43.

Ἄνδρες γὰρ ἐπὶ τὰ θούριοι λοχαγέται,
Ταυροσφαγούντες ἐς μελάνδετον σάκος
Καὶ θιγγάνοντες χερσὶ ταυρείου φόβου,
Ἀρη τ', Ἐννῶ, καὶ φιλαίματος Φόβον
Ὀρκωμότησαν, κ.τ.λ.

Comp. Aristoph. Lysistr. 187.

§ 10. Τὰ πιστά. *Pledges of fidelity.*—Ἄπιμεν. Comp. i. 4. 15.—
Ἦνπερ ἦλθομεν. i. e. καὶ ἦν ὁδόν, &c.

§ 11. Εἶχομεν λαμβάνειν. *Could procure.* Ἐχειν is used in the
same sense by Æschines, Dial. i. § 2.

Μακροτέρων. Supply καὶ ὁδόν.

§ 12. Πορευτέον. This corresponds with the Latin gerund in
-dum. See Matth. Gr. Gr. § 447.—Ἵνα ὡς πλείστον. *That we may
withdraw as far as possible from the royal army.* The aorist passive of
ἀποσπᾶν is taken in a middle signification.—to depart, remove. See
Hemsterhuis on Lucian, tom. i. p. 256. Comp. Luke. xxii. 41.—Οὐκ
ἔτι μὴ δύνηται. In negative propositions the subjunctive is used after
μὴ, or οὐ μὴ, in a future sense, usually the first aorist, and sometimes
the present, as here. Comp. Sophocle. Œd. Col. 1023. Matth. Gr. Gr.
§ 517.

§ 13. Ἦν δ' αὕτη ἡ στρατηγία. *This scheme meant nothing else
than, &c.* Ἦν δυναμένη is a periphrasis for ἐδύνατο. Στρατηγία signi-
fies a *manœuvre*, a *piece of generalship*. Δύνασθαι is used in the same
sense as here by Aristophanes, Plut. 843.—Ἀποδρᾶναι. Comp. i. 4. 8.
—Καὶ τοῦτο. Supply κατὰ: *And in this they were not disappointed.*
Comp. i. 3. 10.

§ 14. Ἀμφὶ δειλὴν. Supply πρώϊαν. Comp. i. 8. 8.—Καὶ τῶν τε.
Comp. i. 10. 9.—Ἐθωρακίζετο. *Put on his armour.* Θώραξ, "lorica,"
"cataphracts," was a covering not only for the chest, but for the
entire body, formed of thin plates of copper, or iron, lapping
one over another, in such manner as to resemble the scales
of serpents, or fishes. Comp. Brison. iii. 12. 35. Horses were also
covered with similar armour, as we learn from Curtius, iii. 11.
iv. 9.

§ 15. Ἐν ᾧ δέ. Comp. i. 8. 12. i. 10. 10.

Καὶ γὰρ καί. *For smoke also appeared, &c.* The second καί, which
is omitted in some mss. connects καπνὸς with ὑποζύγια.

§ 16. Ἀπειρηκότας. *Suffering from fatigue.* Comp. Cyrop. viii.
6. 9. Leunclavius translates, "quod norat milites tantum non animos
despondisse."—Καὶ ὅψέ ἦν. Xenophon expresses this more fully,
Cyneg. vi. 25. καὶ ἦ ὅψε ἦδη τῆς ἡμέρας. Comp. Hist. Gr. ii. 1. 14.
Thus Livy, vii. 8. "serum erat diei."—Εὐθύωρον. Suidas, κατ' εὐ-
θείαν.—Εἰς τὰς ἐγγυτάτω. *Went with the van-guard into quarters in
the nearest villages.*

§ 17. Ὁμοίῳ τρόπῳ τινί. *With some kind of regularity.*—Σκοραῖος

προσιόντες. *Coming up when it was dark.* Adjectives marking a time, and derived from substantives, or adverbs, are used in place of adverbs, and agree with the subject of the proposition. Thus in Homer, II. A. 423. Ζεὺς χθίζος, for χθές. So πρώϊος for πρῶτ, Herod. viii. 130. In like manner the Latins say "hesternus, "vesperinus," &c.—Κραυγὴν ἐποίουν. Comp. Cyrop. iii. 1. 6.—Οἱ μὲν ἐγγύτατα. *Those of the enemies stationed nearest.* Here τῶν πολεμίων depends upon οἱ μὲν, and not upon ἐγγύτατα, as some suppose. See Schneider's note.

§ 18. Τῇ ὑστεραίᾳ. Supply ἡμέρᾳ. Comp. Cyrop. ii. 3. 1. This is otherwise expressed c. 3. § 25. εἰς τὴν ὑστεραίαν.

§ 20. Τῶν τότε. *Of the heralds living at that time—the best herald of his time.* Comp. c. 5. § 11.—Τούτων. This is redundant. Comp. ii. 4. 7. Cyrop. i. 3. 2. i. 3. 15. ii. 2. 6. The same pleonasm occurs sometimes in Latin. Comp. Livy, i. 19. i. 58.—Ὅς ἂν τὸν ἀφίεντα. A shrewd contrivance of Clearchus, to appease the consternation and tumult which had arisen in the Grecian camp. He feigns that it was an ass, which straying from the baggage, and entering the soldiers' quarters, had caused this terror among the troops. He therefore commands the herald to proclaim, *that the generals give notice, that whosoever will inform against the person who suffers an ass to stray into the soldiers' quarters, shall receive a talent of silver as a reward.* Comp. Polyænus, iii. 9. 4.—Εἰς τὰ σπλά. *Into the quarters of the heavy armed troops.* Comp. c. 4. § 15.

§ 21. Ἄμα δὲ ὄρθρω. Phavorinus: Ὁρθρος ὁ πρὸ τοῦ λυκαυγούς καιρός, ἐν ᾧ ἔτι λυγρὰ δύναται τις χρῆσθαι. Τὸ λυκαυγές means the morning twilight.—Εἰς τάξιν τὰ σπλά: *To stand to their arms, in the same order in which they stood when the battle was fought.* Comp. § 8.

CHAP. III. The king, terrified at the sudden arrival of the Greeks, sends ambassadors to treat about peace.—The Greeks ingeniously and boldly answer that they prefer war, unless they are supplied with food; and are therefore, at the king's command, in the interim of the negotiation, led to villages abounding in provisions.—Three days afterwards Tissaphernes is sent by the king to ask them why they had borne arms against him.—Clearchus returns a true and sufficient answer, which Tissaphernes carries to the king, and in three days makes a treaty with the Greeks on these conditions: that the Persians shall faithfully lead back the Greeks to their own country, supplying them with provisions; and that the Greeks shall either buy their provisions, or procure them unpurchased without detriment to the territory.

§ 1. Ὁ δὲ δὴ ἔγραψα. Comp. c. 5. § 10.

Πέμπων. Supply κήρυκας, or ἀγγέλους. Comp. c. 1. § 7. The Latins use the verb "mittere" in the same manner.

§ 2. Οἱ προφύλακες. *The out-guards.* Comp. c. 4. § 15.

§ 3. Καὶ τοῖς ἄλλοις. *And ordered the other generals to do the*

same. *Φράζειν* occurs also in the same sense, *Hist. Gr.* i. 1. 7. i. 2. 24. *Comp. Aristoph. Pax* 98. *Thucyd.* iii. 15.

§ 4. *Τά τε παρὰ βασιλέως.* Supply *δόγματα*, or *δεδογμένα*. *Comp. § 7.*

§ 6. *Ὡς καὶ δῆλον.* *From which too it was apparent, &c.* *Comp. c. 2. § 14. seq.—Ἀξουσιν.* For this transition to the future indicative see *Matth. Gr. Gr. § 523. 1.*

§ 7. *Αὐτοῖς τοῖς.* Supply *μόνοις*: *for those only going to and returning from the king.* *Comp. Thucyd.* iv. 118.—*Τὰ παρ' ὑμῶν.* Supply *δόγματα*, or *δεδογμένα*. *Comp. § 4.*

§ 8. *Καὶ ἐδόκει.* *And the council were of opinion, &c.—Καθ' ἡσυχίαν.* *Peaceably.*

§ 9. *Διατρίψω.* *Comp. i. 5. 9. Cyrop.* iii. 3. 25.

§ 10. *Ἐν τάξει.* *In battle array.*

Τοὺς δὲ καί. For *ἄλλους δέ.* *Comp. Cyrop.* iv. 5. 46.

§ 11. *Ἦν Κλέαρχον καταμαθεῖν.* For *ἦν καταμαθεῖν ὡς Κλέαρχος, &c.* *Comp. i. 8. 21. Ælian, V. H.* viii. 13.—*Καὶ εἴ τις.* *And if any of those, who had been appointed to the work, seemed to him to loiter, he would select from the loiterers a fit object for punishment, and beat him with his stick.* *Tis*, as already observed, implies a plurality. This passage has been variously altered and explained by commentators. Hutchinson and some others for *ἔπαισεν ἄν* read *ἔπαισεν ἄν*, i. e. in Spelman's translation, "he displaced him, and substituted a proper person in his room." Larcher reads, from conjecture, *ἐκλεγόμενος τόπον ἐπιτήδειον, ἔπαισεν αὐτόν*, which he thus translates: *S'il voyoit quelqu'un de ceux qu'il avoit chargé de la construction de ces ponts, se conduire avec nonchalance et choisir un lieu commode pour mettre le pied, il le frappoit de son bâton, et le prenant par le main, il le forçoit d'entrer avec lui dans la boue.* Porson renders *ἔπαισεν ἄν*, "verberare solebat." *Comp. i. 5. 2. Brunck on Sophocl. Philoct.* 290.—*Μὴ οὐ.* For these particles constructed with an infinitive see *Viger*, vii. § 12. 6.

§ 13. *Ἦν ὥρα οἷα.* Xenophon often uses *οἷος* in the sense of the Latin "idoneus." *Comp. Mem.* i. 4. 6. Arrian thus writes concerning the canals of the Euphrates, vii. 7. *Ὁ δὲ Εὐφράτης μετέωρος τε ρεῖ καὶ ἰσοχείλης πανταχῇ τῇ γῇ, καὶ διώρυχες τε πολλαὶ ἀπ' αὐτοῦ πεποιήνται, αἱ μὲν ἀένναιοι, ἀπ' ὧν ὑδρεῖονται οἱ παρ' ἑκάτερα ὥκισμένοι τὰς δὲ καὶ πρὸς καιρὸν ποιοῦνται, ὅποτε σφίσιιν ὕδατος ἐνδεὺς ἔχοι, ἐς τὸ ἐπάρδειν τὴν χώραν, οὐ γὰρ ὕεται τὸ πολὺ ἡ γῇ αὐτῇ ἐξ οὐρανοῦ, κ. τ. λ.* *Comp. i. 7. 15. Plin. N. H.* vi. 26.

§ 14. *Οἶνος φοινίκων.* *Comp. i. 5. 10.*

§ 15. *Οἷας μὲν.* For *τοιαῦται μὲν οἷας, &c.* The same ellipsis occurs in the *Memorables*, ii. 9. 3. *Οὐ γὰρ ἦν οἷος, &c.—Ἦ δὲ ὄψις.* *Comp. Diodorus*, ii. 53. *Theophrast. H. P.* ii. 8. *Plin. N. H.* xxxiii. 4.

Καὶ ἦν καὶ παρὰ πότον. So *Herod.* ii. 121. *παρὰ τὸν πόσιν*, "inter potandum," *while drinking, in drinking.* *Comp. Matth. Gr. Gr. § 588. β.* *Πότος*, in this signification, is sometimes improperly ac-

cented on the final.—Ἡδὺ μὲν. Supply *χρῆμα*, or *τράγημα*. Comp. Diosc. i. 148.

§ 16. Τὸν ἐγκέφαλον. This is usually translated *the pith of the palm-tree*. Comp. Plin. N. H. xiii. 9. Theophrast. H. P. ii. 8. Modern travellers say it is a large *bud*, resembling a cabbage, on the top of the palm-tree.

§ 18. Καὶ ἐπεὶ. Comp. i. 10. 9.—Εἰς πολλὰ. The common edd. have, *εἰς πολλὰ κακὰ καὶ ἀμήχανα πεπτωκότας*. See Oudendorp on Th. Magister, pp. 21. 394. and comp. Brunck on Aristoph. Nub. 1332.—Εὖρημα ἐποισάμην. *I considered it as a piece of good luck*. Εὖρημα signifies *anything found accidentally, an unexpected gain*. Comp. Anab. vii. 3. 6. Eurip. Med. 553. Philostr. Apoll. v. 1. 13.

Οἶμαι γὰρ, οὐκ ἂν. *For I think there will be no want of gratitude towards me, either on your part, or on the part of all Greece*. Ἀχαρίστως μοι ἔχειν is put for ἀχάριστόν μοι εἶναι. Comp. i. 9. 18. For the phrase οὐτε πρὸς ὑμῶν see Viger, ix. § 8. 5. Æschin. Dial. ii. 29. and 30. iii. 2.

§ 19. Ἀλλὰ διήλασα. Comp. i. 10. 7.

§ 20. Βουλευσασθαι. *To take into consideration*. The aorist sometimes has the force of the future. Comp. i. 2. 2. Hesiod. Ἔργ. 334.—Μετρίως. *With moderation, with temper*.

§ 21. Πρὸς ταῦτα. *Hereupon the Greeks, having withdrawn deliberated*, &c.—Κλέαρχος δ' ἔλεγεν. *Clearchus delivered their answer*.

§ 22. Ἐν δεινῷ. The more usual expression is ἐν τοῖς δεινοῖς, i. e. ἐν τοῖς κινδύνοις. Comp. c. 6. § 7.—Ἡσυχύνημεν καὶ θεοὺς. *We had such regard both for gods and men as not to desert him*.—Εὖ ποιεῖν. For εὖ ποιεῖσθαι. Comp. Cyrop. i. 6. 37. Matth. Gr. Gr. § 532. a.

§ 23. Τέθηκεν. Comp. c. i. § 3.—Οὐτε ἀντιποιούμεθα. Comp. c. 1. § 11.—Χώραν κακῶς ποιεῖν. Comp. c. 5. § 5.—Σὺν τοῖς θεοῖς. *With the help of the gods*. Σὺν θεῷ, Cyrop. iii. 1. 15. Comp. Matth. Gr. Gr. p. 1005.

§ 24. Μενόντων. Att. for μενέωσαν. So καινόντων for καινέωσαν. Cyrop. iv. 2. 24. and ἀγόντων for ἀγέωσαν, Cyrop. v. 3. 39. Comp. i. 4. 8.

§ 25. Εἰς τὴν ὑστεραίαν. Comp. c. 2. § 18.—Οὐκ ἄξιον. *It was not becoming of the king*. Ἄξιον for πρέπον, in the same manner as "dignum" is sometimes used by the Latins. See Curtius on Sallust, Jug. c. 21.

§ 26. Ἡ μὲν. *Assuredly*: a formula of asseveration used parenthetically, sometimes with an indicative, and sometimes, as here, with an infinitive.

§ 27. Διὰ φιλίας. Comp. i. 3. 19.

§ 28. Ταῦτα ἔδοξε. *These conditions were agreed upon*.—Καὶ δεξιάς ἔδοσαν. Comp. i. 6. 6. ii. 4. 1. ii. 5. 3.

§ 29. Ὡς βασιλεία. Comp. i. 2. 4. ii. 6. 1.

CHAP. IV. Whilst the Greeks are in expectation of Tissaphernes, who was gone to the king on his own affairs, they form suspicions of the sincerity of Ariseus.—On the arrival therefore of Tissaphernes with his troops to conduct their march, the Greeks, suspecting him also of insincerity, begin to march and encamp apart.—Their route is described, from its outset at the wall of Media, not far from Babylon.—The cowardice and pretended snares of the Persians are noted, and the king's brother is terrified at the appearance of the multitude of the Greek forces.

§ 1. Δεξιὰς φέροντες. *Bringing assurances from the king.* Comp. ii. 6. 6.—Μὴ μνησικακήσειν. *That the king would not remember to their disadvantage, &c.* Comp. Matth. Gr. Gr. § 368. a.

§ 2. Ἐνδηλοι. Ἐνδηλος is more significant than δηλος, like which it is constructed with a participle. Comp. c. 6. § 23. i. 2. 11. Thucyd. ii. 64. Matth. Gr. Gr. § 296.—Οἱ περὶ τὸν Ἀριαίον. *Ariæus and his followers.* So οἱ περὶ Πεισίστρατον, Herod. i. 62. Comp. Mem. i. 1. 18. iii. 5. 10. Thucyd. viii. 105. Matth. Gr. Gr. § 583. c. 1. Viger, i. § 5.

§ 3. Τί μένομεν; i. e. διὰ τί.—Ἡμᾶς ἀπολέσαι. *Would deem it of the highest importance, i. e. would wish above all things, to destroy us.* Comp. i. 9. 7. i. 9. 16. Cyrop. v. 3. 19. viii. 1. 26.

Ἡμᾶς ὑπάγεται. *Seduces us to stay on account of the dispersion of his army.* Comp. c. 1. § 18. In like manner the Latins say “ducere” for “eludere moras nectendo.”—Οὐκ ἔστιν ὅπως οὐκ. *It is not to be imagined that, &c.*

§ 4. Ἐκὼν γε βουλήσεται. *Will consent willingly at least.* Ἐκὼν is elegantly pleonastic. Thus in Homer, Il. Γ. 66. ἐκὼν οὐκ ἂν τις ἔλοιτο: where ἐκὼν is translated “suo arbitrio” by Clarke. The Attic writers often join words of similar signification. Comp. Hist. Gr. iv. 1. 11. Pausan. ii. 32. ix. 32.—Ἐπὶ ταῖς θύραις. *At his very gates.* These words have sometimes a different meaning. Comp. i. 9. 3. Cyrop. viii. 1. 33.—Καταγέλᾶσαντες. Comp. i. 9. 13.

§ 5. Ἐπειτα. *Moreover, in the first place, &c.*—Οὐδ' ὀπόθεν. *For οὐδ' ἔσται οὐδὲν, or τὶ δθεν, or οὐδεὶς παρέξει τόπον, δθεν.* The noun or pronoun to which a relative refers, is often wanting, if the former be either a general word, or one which may be easily supplied from the context. Comp. Cyrop. iii. 1. 29. iv. 5. 49. Matth. Gr. Gr. § 482.—Αὐθις δέ. *And in the second place.*

§ 6. Οὐ μὲν δή. *Nor yet indeed.*—Πλείστον ἄξιοι. *Very efficient.*

§ 7. Ἐγὼ μὲν οὖν. Constr. ἐγὼ μὲν οὖν οὐκ οἶδα διότι δεῖ τὸν βασιλέα, &c. Comp. Aristoph. Plut. 19. Αὐτὸν is redundant. Comp. ii. 2. 20. Cyrop. i. 3. 15. Pausan. i. 24. Thucyd. vi. 93. Matth. Gr. Gr. § 472.—Δεξιὰν δοῦναι. Comp. c. 3. § 28.

§ 8. Ἐν δὲ τούτῳ. Comp. i. 8. 12. i. 10. 6.—Ἦγε δέ.—This refers to Orontas, and not to Tissaphernes. See Wesseling on Diodorus, xiv. 26.—Τὴν θυγατέρα. Her name was Rhodogune, (Ροδογούνη,) according to Plutarch, Artax. c. 27.

§ 10. Ὑφορῶντες τοιούτους. Comp. § 2.

Ἐκάστοτε. Ἀντὶ τοῦ αἰεί. Suidas. Ἀεὶ, καὶ καθ' ἡμέραν. Phavorinus.—Ἐφυλάττοντο. Were on their guard against each other. Comp. c. 1. § 19. Cyrop. iv. 4. 2.

§ 11. Ἐκ τοῦ αὐτοῦ. Supply τόπου.

§ 12. Μηδίας. Comp. i. 7. 15.—Καὶ παρήλθον. And passed to the other side of it.—Πλίνθοις ὀπταῖς. "Lateribus coctis." Plin. N. H. ii. 56. Comp. Herodian, vii. 5. They sometimes made use of bricks, not baked, but merely hardened in the sun, which are called πλίνθοι ὤμαι by Pausanias, viii. 8. —Ἐν ἀσφάλτῳ. Comp. Herod. i. 179. Plin. N. H. xxxv. 15. Curtius, v. 1. Justin, i. 2.

§ 13. Αἷται δὲ ἦσαν. And these canals were supplied with water from the river Tigris.—Ἐπὶ τὰς μελίνας. For watering pannic fields. Comp. i. 2. 22. Colum. ii. 9.—Σιτάκη. Supposed to be Old Bagdad.

§ 14. Δασεὺς δένδρων. The adjective δασὺς is more usually constructed with a dative. Comp. Anab. iv. 8. 1. vi. 4. 3.—Οἱ δὲ βάρβαροι. And the barbarians encamped after having crossed the Tigris; nor yet indeed were they visible to our army.—Οὐ μέντοιγε. Comp. Cyrop. i. 4. 10.

§ 15. Πρὸ τῶν ὀπλων. Before, or in front of the camp. Comp. c. 2. § 20.—Τοὺς φροφύλακας. The guard stationed πρὸ τοῦ στρατοπέδου. Comp. c. 3. § 2.—Καὶ ταῦτα. The same as καὶ περ, although. It is more frequently rendered and that, especially.

§ 16. Φυλάττεσθαι. Comp. § 10.—Ἔστι δέ. The particle δέ here is used for γάρ.

§ 19. Ὡς οὐκ ἀκόλουθα. That the design of making an attack and breaking down the bridge were not consistent.

§ 22. Ὑποπέμψαιεν. Had sent with evil intent. So Suidas explains it. Comp. Thucyd. iv. 46. This verb properly signifies to send privately, or as a spy.—Ἐν τῇ νήσῳ. Comp. Polyænus, ii. 2. 4. Ἀποστροφή. A place of refuge. Comp. Mem. ii. 9. 5. Cyrop. v. 2. 11.

§ 24. Ὡς οἷόν τε. With the greatest possible precaution.—Διαβαίνοντων. As they went across. Comp. Matth. Gr. Gr. § 556. obs. 3.—Ὡχέρο ἀπελαιῶν. Rode off immediately. Comp. Cyrop. c. 6. § 3. ii. 2. 1. Herod. iv. 145. Longinus, xvi. 2. Viger, vi. § 2. 5.

§ 25. Φύσκον. Now called Odoan, or Odorneh.

§ 26. Εἰς δύο. Two abreast. Hutchinson fills up the ellipsis thus: τοῖς ἑαυτοῦ εἰς δύο τεταγμένοις. Comp. i. 2. 15. Cyrop. ii. 3. 21. Polyænus, ii. 1. 24. and Seager on Viger, ix. § 2. 14.

Ὅσον δ' ἂν χρόνον. Matth. Gr. Gr. § 521. p. 890. remarks on this passage, that the subjunctive ἐπιστῇ is the correct reading, so long as it is a general proposition containing a remark which is still applicable; but if it be uttered merely in reference to that particular march of Clearchus, the reading of other mss. ἐπιστήσειε, (sc. ἑαυτοῦ,) would be more correct.—Τὸ ἡγούμενον. Supply μέρος: the van.

§ 28. Ὀνομα Καυαί. More fully above, § 25. Καυαί is now called Senn.

CHAP. V. Having halted three days at the river Zabatus, the Greeks become confirmed in their suspicions against the good faith of the Persians; and Clearchus, in a conference with Tissaphernes, uses his utmost efforts to bring matters to a more amicable footing.—Tissaphernes replies with great civility, so that Clearchus, moved by his discourse, returns to him with four other generals and twenty colonels, in order to be apprized of the persons who by calumnies endeavoured to excite animosity between the two nations.—The Greek generals are made prisoners, and the colonels and others, who had accompanied them, are put to the sword.—Arseus then comes with his attendants to the Grecian camp, and in the name of the king demands a surrender of their arms.—Cleanor, justly incensed, returns a contumelious answer.

§ 1. Τὸ εὔρος. Comp. Matth. Gr. Gr. § 425. b.

§ 2. Καὶ ἐπεμψε. *He accordingly sent*, &c. Comp. i. 10. 9. i. 10. 15.

§ 3. Ὅρκους γεγενημένους. Comp. c. 3. § 28.—Φυλαττόμενον. Comp. § 10. and 16.

§ 4. Ἡμᾶς κακῶς ποιεῖν. See next note.

§ 5. Καὶ γὰρ οἶδα. *For I have already known men, who, some through the calumny of traducers, and some through their own suspicions, inspired with a dread of each other, anxious to anticipate their adversaries, before they should receive an injury, have inflicted irreparable evils on those, who neither intended nor wished any such thing.* Comp. § 21. Matth. Gr. Gr. § 632. 6. Similar to this is a sentiment of Cicero, Offic. i. 7. 9. "Atque illæ quidem injuriæ, quæ nocendi causa de industria inferuntur, sæpe a metu proficiscuntur: cum is, qui nocere alteri cogitat, timet ne, nisi id fecerit, ipse aliquo afficiatur incommodo."—Ἐποίησαν ἀνήκεστα. The verbs ποιεῖν, ἐργάζειν, &c. signifying to do injury are constructed with two accusatives. Comp. § 10. Cyrop. iii. 2. 15. Thucyd. iii. 56. They are sometimes constructed with one accusative and the adverb εἰ, or κακῶς. Comp. c. 3. § 23. c. 4. § 22. Sophocl. Aj. 1154. Εὐεργετεῖν and κακουργεῖν are used in the same manner. Comp. Cyrop. i. 6. 29. Mem. ii. 1. 19. Matth. Gr. Gr. § 415.—Μέλλοντας. Phavorinus: Μελλήσω, σπουδάσω. Comp. Thucyd. ii. 71. where ἐμελλε δηλώσειν is rendered "parabat vastare."

§ 6. Ἀγνωμοσύνας. Hutchinson explains this by "simultates," "indignitates ex errore natas." Comp. Herod. ii. 172. where ἀγνωμοσύνη is opposed to σοφίη.—Μάλιστα ἂν παύεσθαι. So μάλιστα ἂν ποιεῖν, i. e. "posse efficere" or "effecturum," &c. Cyrop. i. 6. 18. Comp. § 13.—Ὡς σὺ ἡμῖν. *That you distrust us without cause.*

§ 7. Οἱ θεῶν ὅρκοι. Comp. c. 4. § 1.—Σύνοιδεν αὐτῷ. Comp. i. 3. 10. Eurip. Orest. 390. Aristoph. Vesp. 999. Matth. Gr. Gr. § 548. p. 947.—Παρημεληκώς. Verbs signifying to concern one's self about anything, to neglect, be careful, &c. are followed by a genitive. Comp. i. 3. 11. Cyrop. i. 2. 2. Mem. ii. 5. 7. Matth. Gr. Gr. § 348.

Τὸν γὰρ θεῶν. Comp. Psalm cxxxix. 7. seq.—Φεύγων ἀποφύγοι. Aristoph. Ach. 178. Δεῖ γάρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας. Comp. Nub. 167. Porson on Eurip. Phœn. 1231. observes that in these passages the simple verb expresses the *effort*, the compound the *effect*. Add. Homer, Il. x. 81. Herod. iv. 132.

Πάντη γὰρ πάντα. Paronomasia. Comp. Quintil. Inst. Orat. ix. 3. Ὑποχὼς is constructed with a genitive in Æschylus, Pers. 25. Comp. Cic. de N. D. ii. 39.

§ 9. Φοβερώτατον. Supply χρῆμα. Comp. c. 3. § 16.

§ 10. Εἰ δὲ δῆ. If then we should be even so mad as to kill you, &c. Comp. c. 3. § 1.—Ἄλλο τι ἂν. For τί ἄλλο ἂν ποιοῖμεν. Comp. Cyrop. i. 4. 8. iii. 2. 8. Viger, iii. § 11. C. seq.—Τὸν μέγιστον ἔφεδρον. The most powerful avenger. In combats of gladiators an ἔφεδρος was one kept in reserve to take the place of a person disabled. In the public games, one who took up the conqueror. Comp. Triclin. on Sophocl. Aj. 615. and Robinson's Ant. Gr. iii. 21.—Εἴ σέ τι κακόν. Comp. § 5.

§ 11. Τῶν τότε. Supply ὄντων, or γενομένων. Comp. c. 2. § 20. Æschines, Dial. i. 8.

Ταύτην. This is redundant. Comp. c. 2. § 20.

§ 12. Ἀλλὰ μὴν. Comp. i. 9. 18. Here is an instance of anacoluthon. Comp. i. 5. 14. and Elmsley on Eurip. Mod. 1035. Leunclavius writes ἀλλὰ μὴν ἐρῶ γε καὶ, &c. Weiske and Schneider enclose ἐρῶ γὰρ ... εἶναι in parentheses.

§ 13. Οὐς ἐλπίζω ἂν. Thus below, ἃ οἶμαι ἂν παῦσαι. Comp. § 6.

§ 14. Ἀλλὰ μὴν ἔν γε. Comp. i. 9. 18. Hoogeveen, vii. 3.—Ἦν ἂν ἔχοιμεν. Χάριν ἔχειν signifies to deem as a favour; entertain thanks for; be thankful. Comp. i. 4. 15.

§ 15. Τὸ σέ ἡμῖν ἀπιστεῖν. The circumstance that you should distrust us. Comp. i. 5. 9.—Ὅστε καὶ ᾔδιστα. So that I would most willingly know the name of that person, who is so powerful an orator, as, &c.—Δεινὸς λέγειν. So δεινοὶ ῥήτορες, Longinus, xv. 6.

Ἀημεϊφόθῃ. Attic for ἀπεμεϊφόθῃ. The latter is found in some mss.

§ 16. Δοκεῖς. This is the reading of Porson. Comp. Dawes, Misc. Crit. pp. 79. 80. Former edd. have δοκῆς.

§ 17. Ὀπλίσεως. Of armour. Comp. Cyrop. ii. 1. 6. ii. 3. 8. This is usually rendered "armaturum," as if it were put for ὀπλιτῶν, like ἔπλα, c. 2. § 4. and "armatura" for "armati." In such case πεζῶν should be taken in the sense of ψιλῶν, light infantry, as in Anab. iii. 3. 7.

§ 18. Εἰσὶ δ' αὐτῶν. Supply τινές. Comp. i. 5. 7.

§ 19. Εἰ δὲ ἐν πάσι. But even though we are defeated in all these, yet fire at least, &c. Comp. Cyrop. i. 3. 6. viii. 6. 18. Herod. iv. 120. Λιμὸν ὑμῖν ἀντιτάξαι. For this figurative mode of expression see Demetrius Phal. on Elocution, § 78. and Quintil. Inst. Orat. viii. 6.—Ἀγαθοί. The words εἰς πόλεμον are added i. 9. 14.—Ἄν δύναισθε.

Thus Porson, who pronounces the former reading, *ἂν δύνῃσθε*, a solæcism.

§ 20. *Πῶς οὖν ἂν. How then can it be, that possessing, as we do, so many ways, &c.* The word *τρόπον* immediately after is used in the same sense as *πόρους*. "Ἐπειτα. "Tamen," *yet*. Comp. *Cyrop.* v. 5. 12. Koen on *Gregor. de Dial.* p. 61.—*Πρὸς θεῶν. Impious in the sight of the gods, disgraceful in the sight of men.* Comp. i. 6. 6. Thus in *Thucyd.* i. 71. *Οὔτε πρὸς θεῶν τῶν ὀρκίων, οὔτε πρὸς ἀνθρώπων τῶν αἰσθανομένων.* Dr. Kennedy, late Fellow of Trinity College, Dublin, in his excellent edition of *Homer*, A. 339. translates this: *in contempt of the gods, to the detriment of men.* See *Matth. Gr. Gr.* § 590.

§ 21. *Παντάσῃσι δέ. It is altogether the part of men who are destitute of means, &c.* Here is an irregularity of construction, which grammarians call *anacoluthon*; for in place of *οἷτινες ἐθέλουσι*, the regular language would be *τὸ ἐθέλειν*. Comp. *Thuc.* iv. 18. *Matth. Gr. Gr.* § 316. d. § 632. 6.

§ 22. *Ἐξόν. "Cum liceat:" when it is in our power.* The participles of impersonal verbs are thus frequently used in the nominative absolute. Comp. c. 6. § 6. *Eurip. Iphig. T.* 694. *Herod.* v. 49. *Thuc.* i. 120. 125. *Matth. Gr. Gr.* § 564.—*Ὁ ἐμὸς ἔρως. My desire.* On this depends not only *τοῦ . . . γενέσθαι*, but also *καταβῆναι*. *Τούτῳ* depends on *ἰσχυρόν: supported by the same troops from my kindness to them.*—*Τοῦ τοῖς Ἕλλησιν. Of my gaining the confidence of the Greeks.* *Πιστὸν* is used here in a passive sense, *πιστὸν γενέσθαι* being equivalent to *πιστεύεσθαι*.

§ 23. *Ὅσα δέ. But as to the many things in which you will be serviceable to me, &c.* *Τὴν μὲν γὰρ. "It is the prerogative of the king to wear an upright turban on his head; but with your assistance, possibly another may, with some confidence, wear it in his heart."* *Spelman.* Schneider gives the following as the meaning of *Tissaphernes*: "*Quodsi regi soli tiamam rectam gerere licet, ego vero vobis adjuvantibus animum erectum gerere non minus potero.*" Comp. *Cyrop.* viii. 3. 13. *Lucian, Nav.* 30. *Josephus, A. J.* xx. 3. *Nepos, Conon, c.* 3. seq.

§ 24. *Ἐφη. Redundant, as in the Cyrop.* i. 4. 19.

§ 25. *Ἐν τῷ ἐμφανεί. In a public manner.* Comp. i. 3. 21. *Polyænus, vii.* 18.

§ 27. *Δηλὸς τε ἦν. It was manifest that he supposed himself placed on a friendly footing with Tissaphernes.* This, as *Weiske* observes, has been incorrectly rendered by the Latin translators: "*amico esse animo adversus Tissaphernem.*" Thus also *Spelman*: "*It was evident that he entertained very friendly thoughts of Tissaphernes.*" Comp. c. 6. § 21. i. 5. 9.—*Τῶν Ἑλλήνων.* Supply the preposition *ἐκ*. Comp. i. 7. 13.

§ 28. *ὑπόπτετε δέ. Comp. c. i. § 5. i. 5. 11. seq.*

§ 29. *Ἀπαν τὸ στράτευμα. That the whole army should be well dis-*

posed towards himself. Thucyd. iii. 25. uses a similar expression. Καὶ οἱ μὲν Μυτιληναῖοι ἐθάρσυν τε, καὶ πρὸς τοὺς Ἀθηναίους ἤσσαν εἶχον τὴν γνώμην ὥστε ξυμβαίνειν.

§ 30. Ἰσχυρῶς. Comp. i. 7. 15.

§ 31. Ἐπεὶ δ' ἦσαν. Comp. c. 3. § 4.—Εἴσω. Εἰς τὴν σκηνὴν, Diodorus, xiv. 26.—Ἐπὶ θύραις ἔμενον. Πρὸς ταῖς θύραις διέτρεβον, Diodorus, *ibid.*

§ 32. Ἀπὸ τοῦ αὐτοῦ σημείου. This was a purple standard raised above the tent of Tissaphernes. Comp. Diodorus, xiv. 26.—Ὡτινι ἐντυγχάνοιεν. *Whomsoever they could meet.* Comp. c. 6. § 13. Thucyd. vi. 29. Matth. Gr. Gr. § 527.

§ 35. Πρὶν ἤκε. The particle πρὶν with past real actions takes an indicative imperfect, or aorist. Comp. Sophocles. *Æd. T.* 775. Matth. Gr. Gr. § 522. 2.

§ 35. Ἀριᾶιος δέ. Supply μόνον. Comp. i. 3. 14. i. 4. 18. The same ellipsis, as Hutchinson observes, ought to be supplied in Peter, i. 3. 21. and 1 Corinth. xv. 10. Comp. Luke, xxiv. 19.

§ 37. Φυλαττόμενοι. Comp. c. 4. § 10.—Τὰ περὶ Προξένου. Supply γιγνώμενα, or δεδομένα. Comp. c. 4. § 7.

§ 38. Εἰς ἐπήκοον. Supply τόπον: *in a place within hearing.* This is otherwise expressed in the Cyropædia, iv. 3. 2. Ὅπου ἐμελλεν ἂν ἐξακουέσθαι τὰ λεγόμενα. Comp. Cyrop. iii. 3. 1. iv. 4. 3.—Καὶ τέθνηκε. *For he is dead.* Comp. Sturz's Lexicon, καὶ, no. 13.—Τοῦ ἐκείνου δούλου. Comp. i. 9. 29.

§ 39. Ἀπεκρίναντο οἱ Ἕλληνες. Comp. c. 3. § 21.—Οὐκ αἰσχύνεσθε. Comp. c. 3. § 22.—Ἡμῖν. This does not belong to ὁμόσσαντες, but to τοὺς αὐτοὺς. Weiske would therefore read τοὺς αὐτοὺς ἡμῖν.—Νομεῖν. For this future see Dr. Stocker's Herodotus, vi. 17. and Matth. Gr. Gr. § 181. c.—Σὺν Τισσαφέρνηι. *Conspiring with Tissaphernes.*—Ὡς ἀπολωλέκατε. The particle ὥς in this place is equivalent to the Latin "postquam:" *After, or as soon as, you have destroyed the very men, to whom you swore fidelity, having abandoned us too who remain, you come leagued with our enemies against us.* Comp. Cyrop. ii. 4. 10. Zeune and Weiske read ὥς, "sic," "ita." Larcher and Porson think it should be expunged. Weiske suspects the words, τοὺς ἄλλους ἡμῖς προδεδωκότες.

CHAP. VI. The character of each of the five generals is described; that of Clearchus more at length, as of a man not less skilful in war, than devoted to its pursuits; of Proxenus, as a commander too gentle and mild; of Menon, as a perfidious wicked man, who for the sake of gain would perpetrate and suffer the most shameful acts. The other two, Agias and Socrates, are of less note.

§ 1. Ὡς βασιλεία. Comp. i. 2. 4.—Ὀμολογουμένως. Comp. i. § 1.

§ 2. Παρέμεινεν. *He continued in his allegiance to Sparta.* This is generally translated "apud suos constanter mansit." Spelman

says, "continued in the *service* of his country." Comp. Hist. Gr. i. 1. 25. i. 1. 36. i. 3. 10. i. 3. 15.—*Τὴν αὐτοῦ πόλιν.* *His fellow-citizens,* the Lacedæmonians. Phavorinus: *Πόλις, καὶ ὁ τόπος, καὶ οἱ κατοικοῦντες.*—*Τοὺς Ἕλληνας.* The inhabitants of Chersonesus. Comp. i. 3. 4.—*Ὡς ἐδύνατο.* *As he could.* "Maxima dedita opera." *Weiske.* But the Greek of this would be *ὡς μάλιστα ἐδύνατο.* Spelman renders it, "by some means or other."—*Τοῖς ὑπὲρ Χερρόνησον.* Supply *οἰκοῦσιν.* Comp. i. 1. 9.

§ 3. *Μεταγρόντες πῶς.* *Having for some reason changed their mind.*—*Οἱ Ἐφόροι.* The Lacedæmonian magistrates were invested with the high power of committing even their kings to prison. Comp. C. Nepos, Pausan. c. 3.—*Ἐξ Ἰσθμοῦ.* From the Isthmus of Corinth.—*Ὡχρετο πλέων.* Comp. c. 4. § 24.

§ 4. *ὑπὸ τῶν τελῶν.* *By the magistracy.* The magistrates of the Lacedæmonians only are so called. Comp. Thucyd. i. 58. iv. 86. Magistrates are called *οἱ ἐν τελεῖ,* *those in office,* by Herod. iii. 18. ix. 106. Thucyd. v. 27. Comp. Sophocl. Ant. 67.

Φυγὰς. Comp. i. 1. 9. i. 3. 3. seq. Diodorus, xiv. 13. Polyænus, ii. 2. 7. Plutarch, Artax. c. 6.—*Καὶ ὅποῖος μὲν λόγοις.* *And by what means he gained the confidence of Cyrus.* Schneider refers *ἔπεισε* to the obtaining of the money; and adds: "*Pecuniam quibus usibus petierit* Clearchus, et subministravit Cyrus, satis manifesta oratione exposuit Xenophon, i. 1. 9."

§ 5. *Ἐφέρε καὶ ἤγεν αὐτοὺς.* *Plundered and laid waste their country.* The former verb signifies to *carry off* inanimate things, the latter to *drive away* slaves and cattle. The Latins use "*agere et ferre*" in the same sense. Comp. Livy, xxii. 3. Similar to this is the following from Virgil, *Æn.* ii. 374. "*alii rapiunt incensa feruntque Pergama.*"

§ 6. *Ἐξόν.* *When he could.* Comp. c. 5. § 22.

§ 7. *Ἄγων.* Supply *στράτευμα.*—*Ἐν τοῖς δεινοῖς.* *In dangers.* Comp. c. 3. § 22. Thucyd. i. 70.

§ 8. *Ὡς δυνατόν.* *In as great a degree as might be expected from such a disposition as he possessed.*

Ὡς τις καὶ ἄλλος. Comp. i. 3. 15. Matth. Gr. Gr. § 616. c.—*Ἐμποιοῖσθαι.* *To impress upon all present that they should be obedient, &c.*

§ 9. *Ἐκ τοῦ χαλεπός.* *In consequence of his being morose.* Comp. Thucyd. ii. 62. Herod. ii. 129. Matth. Gr. Gr. § 574. p. 999. Comp. also Diodorus, xiii. 66.

Ἐσθ' ὅτε. *Sometimes, occasionally.* Comp. Cyrop. ii. 1. 30. iii. 1. 20. The Latins use a similar expression; "*est ubi.*" *Weiske* explains *γνώμη,* "*cum ratione.*"

§ 10. *Ὡς δεοὶ τὸν στρατιώτην.* Comp. Frontinus, Strateg. iv. 1. 17. and Val. Max. ii. 7. ext. 2.—*Εἰ μέλλοι.* *Whether he be requested to mount guard, &c.* For the expression *φυλακὰς φυλάξειν* see note on i. 3. 15.

§ 11. Ἐν τοῖς δεινοῖς. Comp. § 7.

Εφαίνετο. Supply τὸ χυλεπὸν. *So that his moroseness seemed no longer moroseness, but to promise safety.*

§ 12. Ἐξω τοῦ δεινοῦ γένοντο. Comp. i. 7. 16. i. 8. 23.—Ἐξεῖη πρὸς ἄλλους. *It was permitted that the soldiers might go to other generals.* Ἀρχόμενοι and στρατιῶται are synonymous. Comp. § 19.

§ 13. Οἵτινες δέ. Comp. c. 5. § 32. Matth. Gr. Gr. § 527.—Ἡ ὑπὸ τοῦ δέισθαι. *Or obliged through want.*

§ 14. Τὸ θαρρύλειος ἔχειν. This is taken substantively as a nominative to παρὴν: "contra hostes fiducia erat:" *they had confidence against their enemies.*

§ 17. Καὶ, φίλος ὢν. *And, if he should be honoured with the friendship of the great, not to be outdone in conferring favours, he engaged with Cyrus in this enterprise.*—Πράξεις. Comp. i. 3. 16.

§ 19. Καλῶν καὶ ἀγαθῶν. Supply στρατιωτῶν. Custom has so much established the order of these words, that Helladius ap. Phot. has formed a canon thereon; yet we find them reversed in the Cyrop. iii. 1. 11.—Οὐ μέντοι. *He was not, however, capable of inspiring the soldiers either with respect for himself, or with fear.*—Οἱ ἀρχόμενοι. The same as οἱ στρατιῶται. Comp. § 12.—Ἀλλὰ καὶ ἡσχύνετο. *Besides he stood more in awe of, &c.*

§ 20. Οἱ δ' ἄδικοι. *But the unprincipled plotted against him, as being easily circumvented.* Εὐμεταχείριστος properly signifies *easily to be handled, easy to be managed.* Comp. Thucyd. vi. 85. and Dr. Bloomfield thereon.

§ 21. Δῆλος ἦν ἐπιθυμῶν. Comp. c. 5. § 27. i. 5. 9.—Μὴ διδοίη δίκην. *Might not be punished.* Similar to δίκην δίδοναι is the Latin idiom, "dare poenas."

§ 22. Τὸ δὲ ἀπλοῦν. *Simplicity and truth he considered to be the same as folly.* Comp. Horace, A. Poet. 467.

§ 23. Ἐνηλος. Comp. c. 4. § 2.—Τῶν δὲ συνόντων. This is generally translated: "Ita agebat ac disserebat cum familiaribus, ac si derideret." Wytttenbach renders it more correctly thus: "Ita de familiaribus ipse suis loqui solebat, ut qui eos contemneret."

§ 24. Τῶν φυλαττομένων. Comp. c. 4. § 10.

§ 25. Αἰσθάνοιτο. Schneider reads ἂν αἰσθάνοιτο. The particle ἂν is condemned by Porson. See Matth. Gr. Gr. § 527. obs. 2.

§ 26. Ὡς περ δέ τις. *And as others pride themselves on piety, &c.* The word δεικνύτης is found only in Xenophon, Cyrop. viii. 8. 13. Cyneg. i. 1. and in the present passage. It is suspected by Fischer. Other writers, as well as Xenophon himself elsewhere, use δικαιοσύνη. Comp. Mem. i. 2. 24.—Πλάσασθαι. Suidas has πλάσαι, which Porson approves of, comparing Sophocl. Aj. 148. and Demosth. Philip. i. 16.

Διαβάλλων τοὺς πρώτους. Supply τῶν φίλων: *by slandering their greatest favourites.* Weiske supplies φιλία, and Amasseus renders it, "gratiosissimos quosque."

§ 27. Τιμᾶσθαι δέ. *And he expected to be honoured and courted by showing that he had both the power and the will, &c.*

Εὐεργεσίαν δέ. *He accounted it as a benefit to that man, that while he used him as a tool, he did not destroy him.* Comp. Phædrus, i. 8. 1. seq.

§ 28. Καὶ τὰ μὲν δὴ ἀφανῆ. *And as to his private character truly, it is possible one may be deceived.* "Whatever is not publicly known in this man's character may seem to be feigned." *Spelman.*—Ἀπιστίπφ. Comp. i. 1. 10.—Ὠραῖος ὢν. Comp. Theocr. i. 109.

§ 29. Τὰ αὐτὰ πεποιηκώς. Comp. Diodor. xiv. 27.

§ 30. Καὶ τοῦτω. Comp. c. 2. § 20. c. 4. § 7.

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note. ἀλλὰ is redundant before οὐδέ, i. 3, 3. *note.* ἀλλὰ—γε, yet . . . at least, preceded by εἰ δέ, but if, ii. 5, 19. ἀλλὰ μὴν, besides, i. 9, 18. ἀλλὰ μὴν—γε, ii. 5, 14. *note.*
 ἀλλαχοῦ, elsewhere, ii. 6, 4
 ἄλλος, other, i. 5, 5: 7, 4. ἄλλοι δέ, i. 7, 11. ἄλλοι, for οἱ τῶν ἄλλων, i. 3, 7. ἄλλος, sc. ποιεῖν, ii. 5, 10. ἄλλος ἄλλα λέγει, ii. 1, 15. ἄλλος καὶ ἄλλος, i. 5, 12. ἄλλοι ἄλλοθεν, one from one place, and one from another, i. 10, 13. ἄλλη, on the following day, ii. 1, 3
 ἄλλοτε, at another time, ἄλλοτε καὶ ἄλλοτε, now and then, ii. 4, 26
 ἀλόγιστος, inconsiderate, ii. 5, 21
 ἄλφιτα, γὰ, barley-meal, i. 5, 6
 ἅμα τῇ ἡμέρᾳ, sc. συν, with the first light, i. 7, 2. ii. 2, 16
 ἅμαξα, waggon, i. 7, 19: 10, 18
 ἁμιξιτὸς οὁδός, i. 2, 21. *note*
 ἁμαρτάνειν τινός, miss the mark, i. 5, 12
 ἁμαχεῖ, without a fight, i. 7, 9
 ἁμελεῖν ἑαυτοῦ, neglect his own safety, i. 3, 11
 ἀμύχανος, destitute of means, ii. 5, 21. εἰσελθεῖν, inaccessible, i. 2, 21. ἀμύχانا κακά, inextricable evils, ii. 3, 18
 ἀμύνεσθαι ἀδικούντα, defended one's self against injury, ii. 3, 23
 ἀμφὶ, with numerals, about, i. 2, 9. of time, about, i. 10, 17
 ἀμφιγνοεῖν, doubt, ii. 5, 33
 ἀμφιλέγειν τι, dispute about, i. 5, 11
 ἄν, with imperat. ἰόντων ἄν, i. 4, 8. with pres. or aor. i. 1, 10. ii. 3, 18. for εἰν, i. 4, 12. ii. 2, 2
 ἀνὰ κράτος, with all his might, i. 8, 1: 10, 15
 ἀναβιβάζειν στρ. ἐπὶ τὸν λόφον, march his army up the hill, i. 10, 14
 ἀναγγέλλειν, report, i. 3, 21
 ἀναγιγνώσκειν ἐπιστολὴν, read, i. 6, 4
 ἀναγκαῖοι, relations, ii. 4, 1
 ἀναλεγόμενον, ii. 1, 17. *note*
 ἀναξυρίδες, trowsers, i. 5, 8
 ἀναπαύεσθαι, retire to rest, ii. 2, 4: 4, 23
 ἀναπτύσσειν τὸ κέρας, unfold and extend the wing, i. 10, 9
 ἀνάριστοι, dinnerless, i. 10, 19
 ἀναστρέφεσθαι, i. 10, 12. *note.* subject to one's rule, ii. 5, 14
 ἀναταράττω. ἀνατεταραγμένοι, in disorder, i. 7, 20
 ἀνατείνειν. ἀνατεταμένους, extended, i. 10, 12
 ἀνατέλλειν, of the sun, rise, ii. 3, 1
 ἀνειπεῖν, proclaim, ii. 2, 20
 ἀνερωτᾶν, ask, ii. 3, 4
 ἀνέχεσθαι, restrain one's self, i. 8, 26. withstand, i. 7, 4. αὐτοῦ βασιλεύοντος, tolerate that he should reign, ii. 2, 1
 ἀνήκεστον κακὸν, incurable evil, ii. 5, 5
 ἀνὴρ, a brave man, i. 7, 3. 4. for οὗτος, i. 3, 12. pleonastic, ἐχθρὸς ἀνὴρ, i. 3, 20. ἀνὴρ Πέρσης, i. 8, 1
 ἀνίστημι, invade, i. 5, 3
 ἀνίσχει ο ἥλιος, the sun rises, ii. 1, 3
 ἄνοδος, i. e. ἀνάβασις, ii. 1, 1
 ἀναγοράζειν, buy instead, i. 5, 5
 ἀντάκουσον, hear in turn, ii. 5, 16
 ἀντὶ, against, i. 1, 4: 7, 16

ἀντίος, opposite, i. 8, 24. *ιεναι*,
march against, i. 8, 17
ἀντιπάσχειν, suffer in return, ii.
5, 17
ἀντιποιεῖν. ἀντιποιεῖσθαι ἀρχῆς
τινι, contend, &c., ii. 1, 11. ii. 3.
23
ἀντιστασιῶται, insurgents, i. 1, 10
ἀντιτάττειν λιμόν τινι, array fa-
mine against, ii. 5, 19
ἀνυστόν, possible, i. 8, 11
ἀνω πορεύεσθαι, i. 1, 1. *note.* i. 7,
15. ἀνωτέρω τῶν μασθῶν, above
the breasts, i. 4, 17
ἀξίην, an axe, i. 5, 12
ἀξιος πολλοῦ, most useful, ii. 1,
14. ἀξιον βασιλεῖ, becoming the
royal dignity, ii. 3, 25
ἀξιούν, deem worthy, i. 9, 15. i.
7, 8. request, i. 1, 8
ἀπαγγέλλειν, report, i. 10, 14. ii.
1, 20: 3, 4: 4, 23. ii. 3, 9
ἀπαγορεύειν, tire, become tired, i.
5, 3
ἀπαιδευτος, uninstructed, ii. 6, 26
ἀπατεῖν, ask, demand, i. 2, 11. v.
8, 4. τὰ ὅπλα τινά, ii. 5, 38
ἀπαλός, tender, i. 5, 2
ἀπαμείβεσθαι, reply, ii. 5, 15
ἀπαντᾶν, meet, ii. 3, 17. ii. 4, 25
ἀπαρασκευάστος, unprepared, i. 1,
6: 5, 9. ii. 3, 21
ἀπειρηκώς, being tired, ii. 2, 16
ἀπειρος, inexperienced, ii. 2, 5
ἀπελαύνειν, ride away, i. 4, 5. ii.
3, 6
ἀπέχειν, be distant, i. 8, 17. φί-
λων, refrain from injuring
friends, ii. 6, 10
ἀπεχθάνεσθαι, incur odium, ii. 6,
19
ἀπίναί προς τινα, revolt to, i. 9,
29
ἀπιστεῖν, distrust, ii. 5, 6. disobey,
ii. 6, 19
ἀπιστία, infidelity, ii. 5, 21
ἀπλοῦν, τὸ, integrity, ii. 6, 22

ἀπὸ τοῦ αὐτοῦ σημείου, at the
same signal, ii. 5, 32. *for* ἐκ, i.
1, 9. i. 9, 6. ἀπὸ ἵππου θηρεύειν,
hunt on horseback, i. 2, 7. ἀπὸ
τοῦ αὐτομάτου, of his own ac-
cord, i. 2, 17
ἀποβιβάζειν, transport, i. 4, 5
ἀποβλέπειν τινά, look at, i. 8, 14
ἀπογινώσκω τοῦ μαχεῖσθαι, de-
cide against fighting, i. 7, 19
ἀποδείκνυμι στρατηγόν, appoint
commander, i. 1, 2. i. 9, 7
ἀποδιδόναι, render, fulfil, i. 7, 5. 13
ἀποδιδράσκειν, i. 4, 8. *see note.* ii.
2, 13
ἀποδοκεῖ, it displeases, ii. 3, 9
ἀποθεν, from thence, i. 8, 14
ἀποθνήσκειν ὑπό τ., be killed by,
ii. 6, 29
ἀποκεῖσθαι, be laid up, reserved,
ii. 3, 15
ἀποκλίνειν, turn out of the way,
ii. 2, 16
ἀποκτείνω, kill, ii. 1, 11
ἀπολαμβάνειν, recover, i. 2, 27. i.
4, 8. intercept, ii. 4, 17
ἀπόλεκτοι, chosen, choice, ii. 3, 15
ἀποπέμπεσθαι, dismiss, i. 1, 5.
But ἀποπέμπειν τοὺς δασμοὺς,
remit, i. 1, 8
ἀπορεῖν, want means, be at a loss,
perplexed, i. 7, 3. i. 3, 8. i. 5, 13
ἀπορία, embarrassment, perplex-
ity, want, i. 3, 13
ἄπορος, destitute of means, ii. 5,
21. impassable, ii. 4, 4. ii. 5, 18.
ἄπορα, difficulties, ii. 3, 13
ἀπόρρητον, secret, i. 6, 5
ἀποσκάπτειν, intercept by means
of a trench, ii. 4, 4
ἀποσπᾶν, withdraw, i. 8, 13. ἀπο-
σπᾶσθαι τινος, i. 5, 3. ii. 2, 12
ἀποστελλειν, dismiss, ii. 1, 5
ἀποστρέφειν, recal, ii. 6, 3
ἀποστροφή, refuge, ii. 4, 22
ἀποσώζειν, conduct away in safety,
ii. 3, 13

ἀποτείνειν, extend, i. 8, 10
 ἀποτερίζειν, wall off, ii. 4, 4
 ἀποτέμνειν, cut off, ii. 6, 1
 ἀποτιθέναι, lay by, preserve, ii. 3, 15
 ἀποφαίνομαι γνώμην, declare my opinion, i. 6, 9
 ἀποχωρεῖν, retreat, i. 10, 13
 ἀποψηφίζομαι, vote against, i. 4, 15
 ἀπροφασίστως, without hesitation, ii. 6, 10
 ἄρα, therefore, i. 7, 18
 ἀρετή, virtue, i. 4, 8
 ἀρῆγειν, defend, i. 10, 5
 ἀριθμός, calculation, ii. 2, 6
 ἀρκεῖν, be sufficient, ii. 6, 20
 ἄρμα, chariot, i. 2, 16: 7, 12
 ἀρμάμαξα, close-carriage, i. 2, 16, 18
 ἀρχαῖος Κύρος, Cyrus the Elder, i. 9, 1. τὸ ἀρχαῖον, formerly, i. 1, 6
 ἄρχειν, with a genitive, i. 4, 15
 ἀρχὴ τοῦ παντός, the chief command, i. 9, 13. i. 1, 2. ii. 3, 29
 ἀρχικός, skilled as a general, ii. 6, 8, 20
 ἀσθενεῖν, be sick, i. 1, 1
 ἀσυνῶς πορεύεσθαι, march without doing injury, ii. 3, 27
 ἄσitos, without food, ii. 2, 16
 ἀσπίς, for ἀσπιδοφόροι, i. 7, 10
 ἀστράπτειν, lighten, i. 8, 8
 ἀσφαλτος, bitumen, ii. 4, 12
 ἄτακτος, unprepared, i. 8, 2
 ἀτιμάζειν, brand with ignominy, i. 9, 4
 αὐ, on the other hand, i. 10, 11. ii. 4, 20. in turn, ii. 5, 26: 6, 5, 7
 αὐαίνεισθαι, wither, ii. 3, 16
 αὐθις, again, ii. 4, 5
 αὐλιζεσθαι, be quartered, ii. 2, 17
 αὐλὼν, canal, ii. 3, 10
 αὐτόθι, in the same place, i. 4, 6
 αὐτόματος, of their own accord, i. 2, 17

αὐτομολεῖν, desert, i. 7, 13
 αὐτός, alone, ii. 3, 7. ii. 1, 5. i. 6, 20. αὐταῖς ταῖς τρ., together with the triremes themselves, i. 3, 17. αὐτοὶ ἐφ' ἑαυτῶν, alone, by themselves, ii. 4, 10
 αὐτοῦ, here, where we are, ii. 2, 3. i. 10, 17. ii. 1, 21
 ἀφαιρεῖσθαι τινὰ τι, take away any thing from a person, i. 9, 19
 ἀφειδέστατα τιμωρεῖσθαι, punish without reserve, i. 9, 13
 ἀφείλετο, he took away, i. 9, 19
 ἀφθονία, plenty, i. 9, 15
 ἀφίεμαι, let loose, let go, ii. 2, 20: 3, 13. suffer to escape, ii. 3, 25
 ἀφιππεύειν, ride away, i. 5, 12
 ἀφιστάναι. ἀφίστασθαι, revolt, i. 1, 6: 6, 7. whence ἀφεστήξει, ii. 4, 5. ἀποστὰν εἰς ἐχυρὸν χωρίον, retreat, ii. 5, 7
 ἀφύλακτος, unprotected, ii. 6, 24
 ἀχάριστος, unrewarded, i. 9, 18. οὐκ ἀχάριστος μοι ἂν ἔχει πρὸς, not prove to me a source of ingratitude, ii. 3, 18
 ἀχθομαι τοῦτο, I am grieved at this, i. 1, 8
 ἄχρις, ἄν, until, ii. 3, 2
 ἀψίνθιον, wormwood, i. 5, 1

Βακτηρία, a stick, ii. 3, 11
 βάλανοι, dates, i. 5, 10. ii. 3, 11
 βάλλειν, pelt, i. 3, 1
 βάπτειν, dip, ii. 2, 9
 βαρέως φέρειν, be grievously afflicted, ii. 1, 4
 βασιλείον, sc. δῶμα, the royal palace, τὰ βασιλεια, the palace, i. 2, 23. 26. a vice-regal palace, i. 4, 10
 βασιλεὺς μέγας, i. 4, 11. note. i. 2, 8
 βασιλικός, kingly, i. 9, 1
 βέβαιος, constant, i. 9, 30
 βιάζεσθαι, use force of arms, i. 4, 5. force, i. 3, 1

βίκος, a flagon, i. 9, 25
 βλακεύειν, loiter, ii. 3, 11
 βουλεύειν κακόν τινα, meditate evil against, ii. 5, 16. βουλευέσθαι, deliberate with one's friends, ii. 3, 8
 βραχύν, a short distance, i. 5, 3
 βρέχειν, wet, i. 4, 17
 Γάρ is sometimes used in interrogation: οἷε γάρ, do you really think, i. 7, 9. refers to an omission, i. 6, 8
 γε, at least: ταχύ γε, speedily at least, ii. 3, 9. ἐκὼν γε, willingly at least, ii. 4, 4. εἰς γε, one at least, i. 9, 12
 γενεά, birth, ii. 6, 30
 γενειᾶν, be bearded, ii. 6, 28
 γέρρον, a wicker shield, ii. 1, 6.
 γερρόφοροι, armed with wicker shields, i. 8, 9
 γεύεσθαι, eat, i. 9, 26
 γῆ, land, region, i. 3, 4
 γήλοφος, a hill, i. 5, 8; 10, 11
 γίγνεσθαι. γεγονώς ἀπὸ Δαμ., descended from Damaratus, ii. 1, 3. ἐγένετο, it was permitted, i. 9, 13. ἐν ἑαυτῷ, recover self-possession, i. 5, 17. οἱ γιγνόμενοι δασμοί, the tribute arising, i. 1, 8. γίγνεσθαι τὰ ἱερὰ, supply καλὰ, or χρηστὰ, that the entrails promised favourably, ii. 2, 3
 γινώσκειν, entertain a sentiment, ii. 5, 8
 γνώμη, design, i. 8, 10. consent, i. 3, 13. γνώμην ἔχειν, think, ii. 2, 10. 12. πρὸς τινα, be of the same opinion with, ii. 5, 29.
 γνώμη κολάζειν, punish with judgment, ii. 6, 9
 γυμνάζειν, exercise, i. 2, 7
 γυμνῇ, naked, i. 10, 3
 γυμνῆς, light armed soldier, i. 2, 3

Δαπανᾶν, expend, i. 3, 3. i. 1, 8
 δαρεικός, i. 1, 9. i. 3, 3. i. 7, 18.
 note
 δέ for γάρ, ii. 4, 16. καί—δέ, and besides, i. 1, 2
 δεῖ. ολίγου δέω καταλευσθῆναι, have a narrow escape of being stoned, i. 5, 14. εἰς τὸ δέον, as it ought, i. 3, 8. δεῖν understood, i. 3, 14
 δέικνυμι ἐπιστολήν, I show (deliver) a letter, i. 6, 3
 δεῖλη, sc. ὥρα, i. 8, 8. note. ii. 2, 14
 δεῖνός, good, i. 9, 19. λέγειν, eloquent, ii. 5, 15. τὰ δεινὰ, dangers, great difficulties, ii. 3, 22
 δεῖσθαι τινος, request, i. 2, 14: 9, 25. φίλων, have need of friends, i. 9, 21. ὑπὸ τοῦ δεῖσθαι, through want, ii. 6, 13
 δεξιός. δεξιὰς φέρειν παρὰ βασ., bring assurances of friendship, &c., ii. 4, 1. δεξιὰν διδόναι, give pledges of friendship, ii. 5, 3. δεξιὰν λαβεῖν καὶ δοῦναι, make a truce, i. 6, 6
 δέρμα, skin, i. 2, 8
 δεχεσθαι, accept, i. 8, 17. receive the charge, i. 10, 11
 δῆ, for ἤδη, i. 10, 8. ii. 3, 1. καὶ δῆ, already, i. 10, 10. then, i. 7, 16.
 δῆ τότε, at that very time, i. 8, 23. then, i. 10, 13. indeed, i. 9, 18. τί δῆ; why then? why, I pray? ii. 5, 22. μὲν δῆ, therefore, ii. 1, 20. 21
 δῆλος ἦν ἐπιθυμῶν, it was manifest that he desired, ii. 6, 21.
 δῆλος ἦν σπεύδων, it was evident that he used speed, i. 5, 9
 διὰ σκοτόν, through darkness, ii. 5, 9. διὰ ταχέων, speedily, i. 5, 9. διὰ, understood with a gen. of time, i. 7, 18. in πολλοῦ χρόνου, for a long time, i. 9, 25. in ὅτε, why, ii. 4, 7

διαβαίνειν, cross, i. 5, 10
 διαβάλλειν, traduce, i. 1, 3
 διάβασις, passage, ford, i. 5, 12.
 διαβάσεις, temporary bridges,
 ii. 3, 10
 διαβατός, to be crossed, ii. 4, 6.
 διαβατός, passable, i. 4, 18
 διαβολή, calumny, ii. 5, 5
 διάγειν, bring over, ii. 4, 28. ἐλ-
 πίδας λέγων διῆγε, procrastina-
 ted, i. 2, 11
 διαγελᾶν, deride, ii. 6, 26
 διαγίγνεσθαι τὴν νύκτα, pass the
 night, i. 10, 19. διεγένοντο ἐσθί-
 οντες κρέα, lived entirely on
 flesh, i. 5, 6
 διαδεχόμενοι τοῖς ἵπποις, i. 5, 2.
note
 διαδίδωμι, distribute, i. 10, 18
 διακείσθαι, be disposed, ii. 6, 12.
 φιλικῶς τινα, be kindly disposed
 towards, ii. 5, 27
 διακινδυνεύειν ἐν τῷ πολέμῳ, ex-
 pose one's self to the dangers
 of war, i. 8, 6
 διακόνειν, cut through, i. 8, 10
 διαλέγεσθαι, converse, i. 7, 9
 διαλείπειν, be distant, i. 7, 15: 8,
 10
 διανοεῖσθαι, design, ii. 4, 17
 διαπορεύειν τινὰ, convey across, ii.
 5, 18. διαπορεύεσθαι, traverse,
ibid.
 διαπραττεσθαι, obtain, ii. 3, 20.
 25: 6, 28
 διαρπάζειν, plunder, i. 2, 26
 διασημαίνειν, explain, ii. 1, 23
 διασπᾶσθαι. τῷ διασπᾶσθαι τὰς
 δυνάμεις, and by the circum-
 stance that its forces were dis-
 persed, i. 5, 1
 διασπείρεσθαι, be dispersed, i. 8,
 25. ii. 4, 3
 διατάττειν, marshal, draw up
 troops, i. 7, 1
 διατελεῖν, *sc.* ὁδόν, continue march-
 ing, i. 5, 7

διατίθημι οὕτω, so dispose, work
 on the disposition, i. 1, 5
 διατρίβειν, delay, i. 5, 9. ii. 3, 9
 διαφέρειν. διαφερόντως τιμῶν, re-
 ward with distinguished ho-
 nours, i. 9, 14
 διαχειρίζειν, manage, i. 9, 17
 διδάσκειν, teach, convince, ii.
 5, 6
 δίδοναι, give permission, ii. 3, 25.
for διαδιδόναι, distribute, i. 9,
 22
 διελαύνειν, drive through, i. 10, 7
 διέχειν, be distant, i. 10, 4
 δίστασθαι, open their ranks, i. 8,
 20. i. 10, 7. διαστώντες, sta-
 tioning themselves at intervals,
 i. 5, 2
 δίκην δίδοναι, suffer punishment,
 ii. 6, 21
 δίκφος, a driver's seat, i. 8, 10
 διώρυξ, a canal, i. 7, 15. ii. 4, 13
 δοκεῖν, think, i. 7, 1. ii. 2, 10. 14.
 δοκούμεν μοι, I think, i. 3, 12.
 δοκῶ μοι αἰσχύνεσθαι, I blush to
 think, i. 7, 4. *comp.* i. 9, 1. ἔδοξε
 ταῦτα, i. 3, 20
 δόξα, opinion, ii. 1, 18
 δορκᾶς, an antelope, i. 5, 2
 δόρπιστος, supper-time, i. 10, 17
 δοῦλος, a slave, servant, i. 9, 29.
 ii. 5, 38
 δουπεῖν ταῖς ἀσπ. πρ. τ. δ., strike
 shields and spears together, i.
 8, 18. δοῦπος, noise, uproar, ii.
 2, 19
 δρεπανηφόρα ἄρματα, scythe-bear-
 ing chariots, i. 7, 10: 8, 10
 δρόμος. δρόμῳ θεῖν, run a race, i.
 8, 18. 19
 δύνειν, set, ii. 2, 3
 δύναται, is worth, i. 5, 6. mean,
 ii. 2, 13
 δύναμις, forces, i. 3, 12. power, ii.
 5, 11
 δυσπέρατος, almost impassable,
 i. 5, 7

Ἐγγύς, near, ii. 2, 15. οἱ ἐγγύτατα, ii. 2, 17. *note*
 ἐγκέλευστος, ordered, i. 3, 13
 ἐγκέφαλος φοῖνικος, ii. 3, 16. *note*
 ἐγκρατὴ ποιῶ τινος, put in possession, i. 7, 7
 ἐθελοντῆς, willing, i. 6, 9
 εἰ, whether, i. 3, 5: 8, 15. εἰ—ἤ, whether... or, i. 10, 17. εἴπερ γε, since indeed, i. 7, 9. εἴτε—εἴτε, whether... or, ii. 1, 14. εἰ μὴ, unless, *with fut. indic.* i. 7, 18. εἰ μὴ, except, ii. 1, 12
 εἶδος, form, appearance, ii. 3, 16
 εἰκάζειν, conjecture, i. 6, 11: 10, 16
 εἵκειν. ζοικας φιλοσόφῳ, you resemble a philosopher, ii. 1, 13
 εἰκός. εἰκότα λέγειν, speak reasonably, ii. 3, 6. εἰκότως, with good reason. ii. 2, 3
 εἶμι. ἵναμι τοῦ πρόσω, *syn. προῖναι*, proceed further, i. 3, 1
 εἰμι. ἦν δυναμένη, *for ἐδύνατο*, ii. 2, 13. *see note.* τὸ κατὰ τοῦτον εἶναι, i. 6, 9. *note.* ἦν—ὄς, i. 5, 7. *note.* ἔστιν ὅστις, some, i. 8, 20
 εἰς γε δύναμιν, as far as we are able, ii. 3, 23. εἰς δικαιοσύνην, with regard to justice, i. 9, 16. εἰς φιλίαν, ii. 6, 30. εἰς χιλίους, about a thousand, i. 8, 5. εἰς δύο, two abreast, ii. 4, 26. εἰς τὴν στρατιάν, for the use of the army, i. 2, 27. εἰς ἐπήκουον στήνα, stand within hearing, ii. 5, 38. εἰς τοὺς βαρβάρους, into a barbarian land, i. 3, 5
 εἰς γε ἀνὴρ ὢν, i. 9, 22. ἐνὶ γε ἀνδρὶ, i. 9, 12. *note*
 εἰσβάλλειν, enter, i. 2, 21. fall into, i. 7, 15. εἰσβολή, an entrance, defile, i. 2, 21
 εἰσελαύνειν εἰς τὴν πόλιν, enter, i. 2, 26
 εἰσθῆι. *see εἰσεμι*

εἶτα, then, i. 5, 10. 12: 6, 10. *preceded by πρώτον*, i. 3, 2
 ἐκ τοῦ δικαίου, justly, i. 9, 19. ἐκ πλείονος, from a greater distance, i. 10, 11. ἐκ τοῦ ἐναντίου, opposite, i. 8, 23. ἐκ τούτων, i. 3, 11. *and* ἐκ τούτου, i. 3, 13. after this, τοῦτο δὲ ἐποίει ἐκ τοῦ χαλεπὸς εἶναι, ii. 6, 9. ὡς δυνατόν ἐκ τοῦ τοιούτου τρόπου, ii. 6, 8. *note.* ἐκ τούτου, then, i. 6, 8. i. 2, 17. ἐκ τούτου, therefore, ii. 6, 4. ἐκ διαβολῆς, influenced by calumnies, ii. 5, 5. ἐκ *for* ἐν, i. 2, 18. ἐκ τοῦ στρατ. ὄρα, observe from the camp, ii. 5, 33. ἐκ *understood*, i. 8, 5. ii. 4, 26
 ἕκαστος, *understood*, i. 3, 21. ἐκάστοτε, always, ii. 4, 10
 ἐκατέρωθεν, on both sides, i. 8, 13
 ἐκβάλλειν, cast on the ground, ii. 1, 6
 ἐκδέρειν, flay, i. 2, 8
 ἐκκαθαίρειν, burnish, i. 2, 16
 ἐκκλησία. συνάγειν ἐκκλησίαν, i. 3, 2. *and* ἐκκλησίαν ποιεῖν, i. 4, 12. hold an assembly
 ἐκκλίνειν, turn to flight, i. 8, 19
 ἐκκόπτειν, cut down, i. 4, 10
 ἐκκυμαίνειν, i. 8, 18. *note*
 ἐκλείπειν. πόλιν εἰς χωρίον, remove from, i. 2, 24
 ἐκπίνειν, drink, i. 9, 25
 ἐκπίπτειν. ἐκπεπτωκότες, exiles, i. 1, 7. lying on the ground, ii. 3, 10
 ἐκπλήττεσθαι, struck with terror, i. 8, 20. i. 5, 13. ii. 2, 18
 ἐκποδὼν ποιεῖσθαι, put out of the way, kill, i. 6, 9. εἶναι, to be removed out of his way, ii. 5, 29
 ἐκφέρειν εὐχὴν, mention a wish, i. 9, 11
 ἐλθῶν, drive into, i. 8, 10
 ἐλελίζειν, raise a shout, i. 8, 18
 ἐμβάλλειν, invade, i. 8, 24, i. 9, 27.

- πλῆγας, inflict stripes, i. 5, 11.
 fall into, flow into, i. 2, 8
 ἐμπείρους ἔχειν τινός, be acquainted
 with, ii. 6, 1
 ἐμπιπλάσαι πάντων τὴν γνώμην,
 satisfy the expectations of all,
 i. 7, 8
 ἔμπλεως, full, i. 2, 22
 ἐμποιεῖν, inspire, ii. 6, 19
 ἐμπόριον χωρίον, a public mart, i.
 4, 6
 ἐν τούτῳ, in the mean time, i. 10,
 6. ἐν τῷ φανερῷ, i. 3, 21. and
 ἐν τῷ ἐμφανεί, openly, ii. 5, 25
 ἔνδεια σφοδρά, great scarcity, i.
 10, 18
 ἔνθα, there, ii. 2, 11. whence, i. 7,
 15. whither, ii. 3, 19. then, ii. 1,
 10
 ἔνθεν καὶ ἔνθεν, on the one side,...
 on the other, ii. 4, 22
 ἐνθυμῆσθαι, turn in one's mind,
 ii. 4, 5
 ἐννοεῖν, consider, ii. 4, 5
 ἐνορῶ πολλά, see many reasons,
 why, i. 3, 15
 ἐνοχλεῖν, trouble, disturb, ii. 5, 13
 ἐνταῦθα, thither, i. 10, 13. 17.
 then, i. 10, 5: 3, 21
 ἐντείνειν πλῆγας, inflict stripes, ii.
 4, 11
 ἐντελὴς μισθός, full pay, i. 4, 13
 ἔντερα, intestines, ii. 5, 33
 ἐντεῦθεν, thence, i. 2, 19. ii. 2, 7
 ἔντιμον εἶναι, and ἐντίμως ἔχειν, be
 in estimation, ii. 1, 7
 ἐντός, with gen. within, ii. 1, 11
 ἐντυγχάνειν, meet with, i. 2, 27.
 τάφροισι, fall into, ii. 3, 10. meet
 by chance, i. 8, 10
 Ἐνυάλιος, Mars, i. 8, 18
 ἐξαγγέλλειν, report, ii. 4, 24
 ἐξάγεσθαι, be induced, i. 8, 21
 ἐξαιρεῖν, remove, ii. 3, 16. ii. 5, 4
 ἐξαιτοῦμαι τινα, intercede for, i.
 1, 3
 ἐξαπατᾶν, impose upon, ii. 6, 22
 ἐξαναίνω. ἐξηναίvero, was wither-
 ed, ii. 3, 16
 ἐξελαύνειν, advance, proceed, i. 2,
 5, 10
 ἐξελέγχομαι διαβάλλον, prove
 guilty of uttering calumnies, ii.
 5, 27
 ἐξέτασιν ποιῆσθαι, i. 2, 14. i. 7, 1.
 and ἐξέτ. καὶ ἀριθμὸν ποιεῖν, i.
 2, 9. review the troops
 ἐξικνεῖσθαι, reach, i. 8, 19
 ἐξίστασθαι ἐκ τοῦ μέσου, depart
 from the station between them,
 i. 5, 14
 ἐξόν, when we may, ii. 5, 22
 ἐξοπλίζεσθαι, arm one's self, i. 8,
 3. ἐν τῇ ἐξοπλισίᾳ, when armed
 for battle, i. 7, 10
 ἔξω, on the outside, ii. 2, 4. ἔξω
 εἶναι, be gone from home, ii.
 6, 3
 ἐπ' αὐτὸν, after that, i. 4, 13
 ἐπεγγελῶν Κύρου, in mockery of
 Cyrus, ii. 4, 27
 ἐπεὶ, when, after that, i. 5, 8: 9,
 6. 7. from the time when, i. 9,
 29. with opt. i. 5, 2. with opt. i.
 5, 15: 8, 20. ἐπεὶ γε, since, i.
 3, 9
 ἐπειδὴ, when, after that, i. 2, 26:
 7, 16
 ἔπεισι γέφυραι, bridges are over
 them, i. 7, 15
 ἔπειτα, yet, nevertheless, ii. 5, 20
 ἐπήκοος, sc. τόπος, a place within
 hearing, ii. 5, 38
 ἐπὶ (1) with genit. οἱ ἐφ' ἡμῶν, the
 men of our time, i. 9, 12. ἐπὶ
 Ἰωνίας, to Ionia, ii. 1, 3. ἐπὶ
 τεττάρων, four deep, i. 2, 15.
 (2) with dat. ἐπὶ τῷ εὐνῶν. near
 the left wing, i. 8, 9. ἐπὶ ταῖς
 πηγαῖς, near the source, i. 2, 8.
 ἐπὶ τῇ θαλάττῃ, near the sea, i.
 4, 6. ἐπὶ τούτῳ, for this pur-
 pose, i. 3, 1. ἐπὶ θανάτῳ ἄγειν,
 i. 6. 10. note. ἐπὶ πολέμῳ, to

- wage war, ii. 4, 5. by, near, i. 2, 13: 7, 19. upon, after, ii. 2, 4. *ἐπὶ τινι εἶναι*, be in the power of, i. 1, 4. *ἐπὶ γάμφ*, in marriage, ii. 4, 8. (3) *with accus. for πρὸς*, i. 4, 11. ii. 4, 13. towards, upon, i. 2, 17: 4, 14. *as ἐπὶ τοῦτο*, for this purpose, ii. 5, 22. *ἐπὶ πολὺ sc. διάστημα*, to a great length, i. 8, 8
- ἐπιβουλή*, plot, treachery, ii. 5, 1
- ἐπιδείκνυμι*, show, i. 9, 7. i. 2, 14. i. 9, 16. ii. 6, 27
- ἐπιδεῖν*, i. 3, 13
- ἐπιέναι*, invade, i. 2, 17: 7, 4: 10, 10. *ἐπιούσα ἡμέρα*, the dawn of day, i. 7, 2
- ἐπικάμπειν ὡς εἰς κύκλωσιν*, wheel about, as if to surround the enemy, i. 8, 23
- ἐπικινδυνότερα*, more dangerous, i. 3, 19
- ἐπικρυπτόμενος*, concealing his design, i. 1, 6
- ἐπιλείπει*, fails, i. 5, 6. left behind, i. 8, 18
- ἐπιμελεῖσθαι*, observe attentively, i. 8, 21
- ἐπινοεῖν*, meditate, intend, ii. 5, 4
- ἐπιορκεῖν*, swear falsely, ii. 6, 22. ii. 5, 38. *θεοὺς*, offend the gods by perjury, ii. 4, 7
- ἐπιορκία*, perjury, ii. 5, 21
- ἐπιτίπτειν τινι*, make a sudden attack on, i. 8, 2
- ἐπίπονος*, laborious, i. 3, 19
- ἐπίρρυτος*, watered, i. 2, 22
- ἐπισιτίζεσθαι*, provide provisions, i. 5, 4. *ἐπισιτισμός*, victualling, i. 5, 9
- ἐπισκοπεῖν*, inspect, ii. 3, 2
- ἐπίστασις γίγνεται*, there is a halt, ii. 4, 26
- ἐπιστατεῖν*, command, ii. 3, 11
- ἐπιστρατεία*, expedition against, ii. 4, 1. *ἐπιστρατεύειν τινι*, lead an army against, ii. 3, 19
- ἐπισφάττειν τινι*, slay upon, i. 8, 29
- ἐπιτάττειν*, commission, ii. 3, 6
- ἐπιτήδειος*, suitable, ii. 5, 18. ii. 3, 11. *note*. τὰ ἐπιτήδεια, necessaries, provisions, i. 5, 10. ii. 2, 3. ii. 5, 10
- ἐπιτιθέναι δίκην τινι*, punish, i. 3, 20. *τινός*, punish for, i. 3, 10. *ἐπιτίθεσθαι τινι*, attack, ii. 4, 3. 16. 19
- ἐπιτρέπειν*. *ἐπιτρεπόμενος*, committed, entrusted, i. 9, 8
- ἐπιτυγχάνειν*, meet with, obtain, i. 9, 25.
- ἐπιφέρεισθαι*, rush upon, i. 9, 6
- ἐπίχαρι*, τὸ, graciousness of manner, ii. 6, 12
- ἐπιχωρεῖν*, advance against, i. 2, 17
- ἐργάζεσθαι*, till the land, ii. 4, 22
- ἐρήμη πόλις*, a deserted city, i. 5, 4. *σταθμοί, note*. i. 5, 5. *ἐρημος*, without cattle, ii. 1, 6
- ἐρημία*, solitude, *opposed to* δῆλος, ii. 5, 9
- ἐρημωθείς ὑμῶν*, separated from you, i. 3, 6
- ἐρίζειν περὶ σοφίας*, contend in musical skill, i. 2, 8
- ἐρμηνεύς*, an interpreter, i. 8, 12
- ἔρυμα*, τὸ, fortification, i. 7, 16. ii. 4, 22
- ἐρυνός*, fortified, i. 2, 8
- ἐρχεσθαι ἐπὶ τινα*, invade, ii. 5, 39. *τινι εἰς λόγους*, have a conference with, ii. 5, 4. *εἰς χεῖρας*, i. 2, 26. *note*
- ἔρως*, love, desire, ii. 5, 22
- ἔστε*, until, i. 9, 11. *ἔστ' ἄν*, until, ii. 3, 9
- ἔστιν ὅτε*, sometimes, ii. 6, 9. *ἤν οὖς*, i. 5, 7. *note*
- ἔσχατα παθεῖν*, undergo the severest punishment, ii. 5, 24. *ἐσχάτως φιλοπόλεμος*, extremely fond of war, ii. 6, 1

ἔτι, still, i. 6, 8 : 7, 18., *with comp.*
 by much, i. 9, 10. πολὺ ἔτι,
with comp., by far, i. 10, 10
 ἐτόιμους αὐτῶν εἶναι τοὺς ἰσπέας,
 i. 6, 3
 ἐτόιμος, readily, without hesita-
 tion, ii. 5, 2
 εὐδαίμων, wealthy, i. 2, 6. 23. i. 5,
 7. ii. 4, 28
 εὐδαιμονίζειν, esteem happy, i. 7, 3.
 ii. 5, 7
 εὐεὶδής, handsome, ii. 3, 3
 εὐελπίς, confident, ii. 1, 18
 εὐήθεια, simplicity, folly, i. 3, 16
 εὐθύωρον, straight, in a direct
 line, ii. 2, 16
 εὐμεταχειρίστος, easy to be man-
 aged, ii. 6, 20
 εὐοπλος, well-armed, *opposed to*
 ἄοπλος, ii. 3, 3
 εὐπετῶς, easily, ii. 5, 23
 εὐπορος, easy, ii. 5, 9
 εὐπρακτον, feasible, practicable, ii.
 3, 20
 εὐρημα ποιῆσθαι, ii. 3, 18. *note*
 εὐρίσκειν προφάσεις, devise pre-
 tences, ii. 3, 21. εὐρίσκεισθαι
 ἀγαθόν τι, obtain some favour-
 able terms, ii. 1, 8
 εὐρος, breadth, i. 2, 5
 εὐτακτος, orderly, obedient, ii. 6,
 14
 εὐταξία, subordination, i. 5, 8
 εὐτολμος, bold, i. 7, 4
 εὐχομαι, pray, i. 4, 7
 εὐώδης, fragrant, i. 5, 1
 ἐφεδρος, an avenger, ii. 5, 10. *note*
 ἐφίστημι. ἐφίστασθαι, halt, ii. 4,
 26. ἐπέστη, halted, i. 5, 7. ἐπι-
 στήσας, having stopped, i. 8, 15
 ἔφοδος, approach, ii. 2, 18
 ἔχειν τὴν δίκην, suffer punishment,
 ii. 5, 38. 41. κέρας, i. 2, 15 : 8, 4.
note. μέσον τὸ ἑαυτοῦ, occupy the
 middle of his line, i. 8, 13. ἔχω
 ὠνούμενος, obtain by purchase,
 ii. 3, 27. ἔχειν εὐνοϊκῶς τινα, be

amicably disposed towards, i. 1,
 5. ἐνδελον ἔχειν, plainly show,
 ii. 6, 18. ἀνάγκη, under the
 coercion of necessity, ii. 5, 21.
 ἐχόμενος, i. 8, 4. 9. *note*
 ἐχθρός, an enemy, i. 3, 12
 ἐχυρὸν χωρίον, a strong hold, ii.
 5, 7
 ἔψειν, cook, ii. 1, 6
 ἐψητός, boiled, prepared, ii. 3,
 14
 ἔως, morning, ii. 4, 24. εἰς τὴν ἐπι-
 οῦσαν ἔω, on the ensuing dawn,
 i. 7, 1
 ἔως, as long as, ii. 6, 2

Ζηλωτὸς τοῖς οἴκοι, envied by fel-
 low-countrymen, i. 7, 4
 ζητεῖν τινα, inquire for, ii. 3, 2
 ζώνη, girdle, i. 4, 9. *note*

Ἡ μὴν, assuredly, ii. 3, 26
 ἧ, where : ἧ δυνατόν, μάλιστα, as
 much as possible, i. 3, 15
 ἡγεῖσθαι, lead the way, ii. 2, 8 :
 4, 5. command, i. 4, 2 : 7, 1. τὸ
 ἡγούμενον, the van, ii. 4, 26
 ἡγεμὼν, a guide, i. 3, 14
 ἦδη ἦκειν τῆς νυκτός, ii. 2, 1. *note.*
 ἦδη τε καὶ, i. 8, 1. 8. *note*
 ἡδονή, flavour, ii. 3, 16
 ἦκειν, return, ii. 1, 9. 15 : 2, 1
 ἡλεκτρον, amber, ii. 3, 15
 ἡλίβατοι πέτραι, inaccessible rocks,
 i. 4, 4.
 ἡλίθιος, silly, ii. 5, 21 : 6, 23
 ἡλίξ, equal in age, i. 9, 5
 ἡμέρα γίγνεται, it is day, ii. 2, 13
 ἡμιβρωτος, half-eaten, i. 9, 26
 ἡμιδαρεικὰ τρία, i. e. a daric and a
 half, i. 3, 21
 ἡμιδεής, half-full, half-emptied, i.
 9, 25
 ἡμοβόλιον, half an obolus, i. 5, 6
 ἡμόλιος, half as much again, i. 3,
 21
 ἡμισυς, half, i. 8, 22

ἡσυχία. καθ' ἡσυχίαν, peaceably, ii. 3, 8
 ἡττάσθαι τινος εὖ ποιούντος, be outdone in kindness by, ii. 3, 23
 Θανατοῦν, condemn to death, ii. 6, 4
 θαρράλειως, ii. 6, 14. *note*
 θαυμάσιος τὸ κάλλος, of surprising beauty, ii. 3, 15
 θεῶν ἐστίν, happens by Divine interposition, i. 4, 18
 θεραπεύειν φίλους, pay court to, i. 9, 20
 θεωρεῖν, witness, view, i. 2, 10
 θηρεύειν, hunt, i. 2, 13
 θνήσκειν, die: τέθηκε πάλαι μὲν, ἀπέθανε δὲ νῦν, ii. 1, 3. *τεθνεῶτα*, i. 6, 11
 θόρυβος, tumult, i. 8, 16. ii. 2, 19
 θύειν τὰ Λύκαια, celebrate the rites of Lycean Jove, i. 2, 10.
 θύεσθαι, be engaged in sacrifice, ii. 1, 9. *θυομαι* ἵνα ἐπὶ, offer sacrifice for success in marching, ii. 2, 3. *note*
 θυμούσθαι, be enraged, ii. 5, 13
 θύρα ἐπὶ ταῖς θύραις Τις., before the tent of, ii. 5, 31. τοῦ βασιλέως. i. 9, 3. *note*. *Comp.* ii. 4, 4
 θωρακίζεσθαι, put on armour, ii. 2, 14
 Ἱατρός, a surgeon, i. 8, 26
 ἰδεῖν. ποῦ ἂν ἴδοι, where he could see, ii. 4, 15
 ἰδιώτης τῆς ἡδονῆς, the peculiarity of its flavour, ii. 3, 16
 ἰδιώτης, a common soldier, i. 3, 11
 ἰδρῶν, perspire, i. 8, 1
 ἵνα, throw, hurl, i. 5, 12
 ἵνα. ἵεσθαι, rush, i. 5, 8. ἐπὶ τ., invade, i. 8, 26
 ἱερά, entrails, ii. 1, 9. *Comp.* i. 8, 15
 ἴλη, a troop, i. 2, 16

ἵππασία, horsemanship, ii. 5, 33
 ἵππόδρομος, race-course, i. 8, 20
 ἴσθι ὧν, ii. 1, 13. *note*
 ἴσον, equally, ii. 5, 7. ἐν ἴσῳ, i. 8, 11. *note*
 ἴσσημι στρ., order to halt, ii. 4, 25. ἄρ., stop, i. 2, 27. ἴσταμαι, stand, make resistance, *opposed to* φεύγω, i. 10, 1. ἕστασαν, were stationed, i. 8, 5
 ἰσχυρός, powerful, ii. 5, 22. ἰσχυρῶς, with vehemence, ii. 5, 30
 ἰσχύς, strength of the army, i. 8, 22
 Καθεζεσθαι, take up quarters, encamp, i. 5, 9: 3, 12
 καθεύδειν, go to sleep, be negligent, i. 3, 11
 καθηδνηθεῖν, waste in pleasures, i. 3, 3
 καθίζειν εἰς τὸν θρόνον τὸν β., seat on the throne, ii. 1, 14
 καθιστάναί τὸ στρ., marshal an army, ii. 3, 3. καθίστασθαι εἰς τὴν μάχην, proceed to battle, i. 8, 6
 καὶ, therefore, i. 10, 9. ii. 2, 14: 3, 18: 5, 2. καὶ πάντες, all to a man, i. 10, 13. καὶ ἥλιος ἐδέετο, the sun was just setting, i. 10, 15. καὶ ἄλλος, i. 3, 15: 4, 15. *note*. καὶ, *redundant*, i. 2, 18. καὶ ταῦτα, especially, i. 4, 12. καὶ ταῦτα ὧν, although he came from, &c. ii. 4, 15. εἴ τις καὶ, although, i. 4, 9. καίπερ, with *participle*, although, i. 6, 10. ii. 3, 25. καὶ γὰρ, for, ii. 5, 5. καὶ —δέ, and besides, and moreover, i. 8, 2. καὶ δὴ, now, i. 10, 10. καὶ μὴν, and yet, i. 7, 5. *κἂν* for καὶ ἔαν, i. 8, 12
 καιρός ἐστίν, it is the proper time, ii. 3, 9
 κακός, cowardly, i. 3, 18: 9, 15. κ. ἐν πολέμῳ, ii. 6, 30

κακούργος, an evil-doer, i. 9, 13
 κακῶς ἔχειν, be bad, i. 5, 16. ποιεῖν
 τινα, injure, ii. 5, 4
 κάλαμος, a reed, i. 5, 1
 καλλωπισμός, finery, i. 9, 23
 καλός, pleasant, i. 2, 22: 4, 10. ii.
 4, 14. ἱερὰ, favourable, ii. 2, 3
 καλῶς πειθαρχεῖν, obey willingly,
 i. 9, 17
 κάνδυσ, i. 5, 8. *note*
 καπηλεῖον, an inn, a tavern, i. 2,
 24
 καπίθη, i. 5, 6. *note*
 κάρφῃ, i. 5, 10. *note*
 κατὰ (1) *with gen.* κατὰ γηλόφου,
 down a hill, i. 5, 8. (2) *with acc.*
 against, i. 10, 7. τὸ κατὰ τοῦτον
 εἶναι, as far as depends upon
 him, i. 6, 9. κ. μήνα, per month,
 monthly, i. 9, 17. κ. Ἰλας, in
 troops, i. 2, 16. οἱ καθ' ἑαυτοὺς,
 their enemies, i. 8, 21: 10, 4
 καταγγέλλειν, denounce, ii. 5, 38
 κατάγειν, restore exiles, i. 1, 7.
 οὐκαδέ, i. 2, 2
 καταγελᾶν τινας, deride, ii. 6, 23.
 set at defiance, i. 9, 13. ii. 4, 4
 καταθεῖσθαι, look down, i. 8, 14
 κατακαίνειν. κατέκτανε, kill, i. 9, 6.
 i. 10, 7
 κατακηρύττειν σιγὴν, proclaim si-
 lence, ii. 2, 20
 κατακόπτειν, to cut down, cut to
 pieces, slay, i. 2, 25: 5, 16: 8,
 24: 10, 9
 κατακτείνω, see κατακαίνειν
 καταλαμβάνειν, overtake, ii. 2, 12.
 seize, capture, i. 10, 16
 καταλλάττεσθαι τινα, be recon-
 ciled with, i. 6, 2
 καταλύειν, stop the march, halt, i.
 8, 1. κ. πρὸς ἄριστον, halt to
 dine, i. 10, 19. κ. πρὸς τινα, put
 away enmity against, be recon-
 ciled to, i. 1, 10
 καταντιπέρas. *with gen.* opposite,
 i. 1, 9

καταπετροῦν, stone to death, i.
 3, 2
 καταπράττειν, accomplish, i. 2, 2
 κατασκευάζειν, manage properly,
 i. 9, 19
 κατασκέπτεσθαι, inspect, i. 5, 12
 κατασκευοῦν εἰς κόμας, ii. 2, 16.
note
 καταστρέφεσθαι, subjugate, i. 9,
 14
 κατατείνειν, endeavour, ii. 5, 30
 κατατέμνονται τάφροι ἐκ διώρυχος
 ἐπὶ τ. χώραν, ditches are cut,
 &c., ii. 4, 13
 κατατίθεσθαι, deposit, ii. 5, 8
 καταφανής, visible, i. 8, 8. ii. 4, 14
 κατεργάζεσθαι, accomplish, ii. 6,
 22
 κατέχειν, oblige, ii. 6, 13
 κατιδεῖν, look down, take a view,
 i. 10, 14
 κέγχρος, millet, i. 2, 22
 κείσθαι, lie, i. 8, 27
 κελεύειν, i. 4, 14. *note*
 κενὸς φόβος, vain fear, ii. 2, 21
 κέρας, a trumpet, ii. 2, 4. *note*
 κεφαλαλγής, causing headache, ii.
 3, 15
 κήρυξ, a herald, ii. 1, 7: 3, 2
 κνημίδες, boots, i. 2, 16
 κοιμάσθαι, go to rest, ii. 1, 1
 κολάζεσθαι, chastise, ii. 5, 13
 κονιορτός, raised dust, dust, i. 8, 8
 κόπρος, dung, i. 6, 1
 κόπτειν, slaughter, ii. 1, 6
 κόσμος, ornament, i. 9, 23
 κράνος, helmet, i. 2, 16
 κρατεῖν, have empire over, ii. 5, 7
 κράτιστος θεραπεύειν, most skilful
 in paying court to, i. 9, 20.
 συνεργός, most efficient co-
 operator, *ibid.* § 21. πάντα πάν-
 των εἶναι, surpass in all things,
 i. 9, 2
 κράτος, ἀνὰ κρ. ἐλαύνων ἱππῳ, i. 8,
 1. *note.* κατὰ κρ., with all their
 might, i. 8, 19

- κραυγή, clamour, i. 2, 17
 κρείττω, more powerful, i. 2, 26
 κρεμάννυμι, suspend, i. 2, 8
 κρίνειν, judge, i. 9, 30. deem, i. 9, 20
 κρίσις τινός, judgment of, i. 6, 5
 κτᾶσθαι τινα, gain the affections of, ii. 6, 26
 κτείνειν, kill, ii. 5, 32
 κύκλος. κύκλῳ, in a circle, on every side, i. 5, 4
 κυκλοῦν, surround, i. 8, 13
 κωλύω τοῦ καίειν, hinder from burning, i. 6, 2
- Λαμβάνειν, receive, i. 9, 22. take, ii. 3, 27. capture, i. 10, 2. oppress, ii. 3, 21. take away, ii. 1, 10. ἀνδρας, levy, i. 1, 6. στρ. πρὸς ἑαυτὸν, gain the army over to his own interests, ii. 5, 28. *with gen.* seize by, i. 5, 7. λαβόμενος τῆς ζωῆς, i. 6, 10. *note.* λαμβάνει ἐνδεῖα, want come upon, i. 10, 18
- λαμπρότης, splendor, i. 2, 18
 λανθάνει τρεφόμενος, maintain secretly, i. 1, 9, 10
 λέγειν, think, ii. 1, 15, 20
 λείπεσθαι, be left, ii. 4, 5
 λευκοθώρακες, having white breast-plates, i. 8, 9
 λόγος διήλθεν, a rumour pervaded the army, i. 4, 7. λ. ἔμπροσθεν, the former book, ii. 1, 1. *eis λόγους τινι* ἔρχεσθαι, come to an interview with, ii. 5, 4
 λόγχη, a spear, ii. 2, 9
 λοιπὸν (τὸ), afterwards, ii. 2, 5
 λόφος, a hill, i. 10, 12
 λόχος, i. 2, 5. *note.* λοχαγός, i. 7, 2. λοχαγία, i. 4, 15
 λύειν γέφυραν, cut down a bridge, ii. 4, 17, 19
 λύκαια, i. 2, 10. *note*
 λυμάνεσθαι τὴν πράξιν τινι, frustrate one's plans, i. 3, 16
- λυπεῖν, molest, ii. 3, 23: 5, 14
 λυπηρὸς, grievous, ii. 5, 13
- Μακαριστότατον πολλοῖς, deemed most happy by many, i. 9, 6
 μάντις, a soothsayer, i. 7, 18
 μασθοί, the nipples of the breast of a male, i. 4, 17
 μάχη, the field of battle, ii. 2, 6
 μεγαλοπρεπῆ δῶρα, magnificent gifts, i. 4, 17
 μέγας. μεγάλα ἦν, were important, ii. 6, 14. τὰ μεγάλα εὖ ποιεῖν, confer great benefits on, i. 9, 24. τὸ μὲν μέγιστον, principally, i. 3, 10
 μεθίστημι. μεταστησάμενος αὐτοῦς, having ordered them to withdraw, ii. 3, 8. μεταστάντες, having withdrawn, *ibid.* 21
 μείων ἔχειν, come off worst, i. 10, 8
 μειράκιον, a youth, ii. 6, 16
 μελανία, blackness, darkness, i. 8, 8
 μελετηρὸς, assiduous, i. 9, 5
 μέλλειν, intend, ii. 5, 5
 μελίγη, panic, i. 2, 22. ii. 4, 13. σῆτον μελίνης, panic corn, i. 5, 10
 μέμφεσθαι τινα ἐς φίλιαν, blame for conduct towards friends, ii. 6, 30
 μὲν—ὅμως δέ, i. 3, 21. μὲν—μέντοι, ii. 3, 9. although ... however, μὲν ἄλλοι—δέ, ii. 1, 7. μέντοι, *for* δέ *preced. by* μὲν, ii. 2, 16: 6, 19. μέντοι—μέντοι, however ... on the other hand, ii. 3, 23. μέντοι ὅμως, notwithstanding, ii. 4, 23. μέντοι, nevertheless, ii. 3, 22. indeed, i. 9, 29
 μέσον ἡμέρας, noon, i. 8, 8. ἐν μέσῳ, between, ii. 4, 17. ἐκ τοῦ μέσου ἐξίστασθαι, withdraw from between them, i. 5, 14
 μεταγινώσκειν, change one's mind, ii. 6, 3
 μεταμέλει ἐμοί, I repent, i. 6, 7
 μετεώρους τὰς ἀμάξας ἐκκομίζειν,

carry out the wagons aloft, i. 5, 8
 μετρίως ἀποκρ., answer with moderation, ii. 3, 20
 μέχρι, as far as, to, ii. 2, 6. μέχρις οὐτου, to where, i. 7, 6. μέχρις ἂν, until, i. 4, 13. ii. 3, 7, 24
 μὴ, not, with imper. pres., i. 3, 3. with inf. for ὥστε μὴ, ii. 5, 3. with an ellipsis of φοβούμαι, ii. 2, 12. μὴ οὐ, lest not, i. 7, 7. μὴ οὐ, with inf., unless, ii. 3, 11. δέισας μὴ κατακρήνη, i. 8, 24. *note*
 μηνύει, discover, ii. 2, 20
 μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι, narrowly escaped being, &c., i. 3, 2
 μισθοδότης, a paymaster, i. 3, 9
 μισθός, pay, i. 2, 11. 12
 μνησικακεῖν τινὶ τινός, ἔνεκα understood, ii. 4, 1
 μόνον, understood, i. 4, 18. ii. 5, 35
 μυρίοι, said of a large indefinite number, in which manner the Latins use "sexcenti," ii. 1, 19
 Ναύαρχος, an admiral, i. 4, 2
 ναυσίπορος ποταμός, a navigable river, ii. 2, 3
 νεανίσκος, a young man, ii. 1, 13
 νέμεσθαι, graze, pasture, ii. 2, 15
 νικᾶν πάντα, be victorious in every part of the field, i. 10, 4. ii. 1, 1
 νόθος ἀδελφός, illegitimate brother, ii. 4, 25
 νομίζεσθαι, be deemed, i. 2, 27
 νόμος, custom, i. 2, 15
 Ξενικόν, τὸ, i. e. στρατεύμα μισθοφόρον, i. 2, 1
 ξένοι, foreign troops, mercenaries, i. 1, 10: 3, 18. ii. 6, 28
 ξυλίσσεσθαι, gather fuel, ii. 4, 11
 'Ο, ἡ, τό. οἱ δὲ for οὗτοι δὲ, ii. 3, 2. for ἄλλοι δὲ, ii. 3, 10. τάδε, in

this manner, ii. 1, 17. τὰ μὲν—ἃ δὲ, ii. 6, 28
 οὐδός, a warlike expedition, i. 4, 11
 οἰκεῖν. οἰκουμένη πόλις, an inhabited city, i. 2, 6. 10. i. 4, 1. 6. ii. 4, 25. 28
 οἰκεῖοι, intimate friends, ii. 6, 28
 οἰκέται, servants, ii. 3, 15
 οἶκοι, at home: οἱ οἶκοι, fellow-countrymen at home, i. 7, 4
 οἶός τε, possible, ii. 2, 3. ὥρα οἷα ἄρδεν, a season suitable for irrigation, ii. 3, 13
 οἷστός, an arrow, ii. 1, 6
 οἶχεσθαι, go away, ii. 4, 24. εἰς τὸ πρόσθεν, proceed further, i. 10, 5
 ὀκνεῖν, fear, ii. 3, 9: 4, 22. be reluctant, i. 3, 17
 ὀλκός, a ship of burden, i. 4, 6
 ὀμαλός, even, level, i. 5, 1. ὀμαλῶς προΐεναι, advance with an uniform pace, i. 8, 14
 ὀμολογεῖται παρὰ πάντων, is acknowledged by all, i. 9, 1. ὀμολογουμένως ἐκ πάντων, by the general consent of all, ii. 6, 1
 ὀμοτράπεζος, i. 8, 25: 9, 31. *note*
 ὀμοῦ, together, i. 10, 8
 ὄνομα μέγα, great glory, ii. 6, 17
 ὄνος ἀλέτης, a mill-stone, i. 5, 5.
 ὄ. ἄγριος, a wild ass, i. 5, 2
 ὄξος ἐνηγτὸν, prepared vinegar, ii. 3, 14
 ὀπισθεν ἑαυτῶν, behind themselves, i. 7, 9
 ὀπισθοφυλακεῖν, bring up the rear, ii. 3, 10
 ὄπλα, (1) a camp, ii. 2, 20. πρὸ τῶν ὄπλων, ii. 4, 15. (2) heavy-armed troops, i. e. ὀπλίται, ii. 2, 4. (3) ἐξέτασις ἐν τοῖς ὄπλοις γίγνεται, i. 3, 3. *note*. (4) ὄπλα τίθεσθαι: see τίθημι
 ὀπλίσις, armour, ii. 5, 17
 ὀπλίτης, a heavy-armed soldier, i. 1, 2

ὁπλομαχία, exercise of arms, ii. 1, 7
 ὅποτε, *with imperf.*, when, ii. 1, 1.
with optat., whenever, i. 5, 7: 9, 25
 ὅπου μὴ, except where, i. 5, 9
 ὅπως, how, in what manner, i. 6, 11. *with opt. aor.* i. 4, 5. ὅπως, *elliptically*, i. 7, 3. οὐκ ἔστιν ὅπως οὐκ, it is hardly possible but that, ii. 4, 3
 ὄργυιά, a pace, i. 7, 14
 ὄρθιος, elevated, steep, i. 2, 21
 ὄρθρος, the dawn, ii. 2, 21
 ὀρκος θεῶν, an oath by the gods, ii. 5, 7
 ὀρμᾶν, (*sc.* εἰαυτὸν) εἰς τὸ διώκειν, hasten to pursue, i. 8, 25. ὀρμᾶσθαι, march, i. 2, 5: 10, 1. ii. 1. 3: 2, 24
 ὀρμεῖν, be moored, i. 4, 3. 6
 ὀρμῇ, an expedition: ὄντων ἐν ὀρμῇ, when they were already in motion, ii. 1, 3
 ὅς, *for* ὅστις, i. 3, 14. οὐ, where, ii. 1, 6
 ὅσιος, religious, *observant of an oath*, opposed to ἐπίορκος, ii. 6, 25
 ὅτι, *with optat.*, ii. 1, 3. that, i. 6, 7. *for* διότι, because, i. 2, 21. ii. 6, 29
 οὐδαμόθεν, from no place, ii. 4, 23
 οὐδέν, *for* οὐ, i. 1, 8
 οὖν, therefore, i. 4, 5
 οὗτος, he, i. 5, 8. οὗτος, *elegantly put after a noun or participle*, i. 6, 6. ii. 5, 11
 ὠφεῖλω. ὦφελε ζῆν, oh that he were still alive, ii. 1, 4. ὠφελος, τὸ, utility, i. 3, 11
 ὠχετός, a channel, ii. 4, 13
 ὄχλος, multitude, *opposed to ἐρημία*, ii. 5, 9
 ὄχυρός, well fortified, i. 2, 22
 ὄψε, late, ii. 2, 16
 ὄψις, appearance, ii. 3, 15

Πάθος αὐτοῦ, the injury he had received, i. 5, 14
 παιανίζειν, sing the psalm, i. 8, 17: 10, 10
 παῖεν, strike, wound in close fight, *opposed to βάλλειν*, i. 10, 7
 παλτὸν, a javelin, i. 8. 3. 27
 πανούργος, crafty, ii. 6, 26
 πανταχῇ, everywhere, ii. 5, 7
 πάντη, from every side, i. 2, 22. ii. 3, 3
 πάσμαι. πέπατο, had possessed, i. 9, 19
 παρὰ, (1) *with genit.*, i. 7, 13. π. Ξενίου, deserting from Xenias, i. 3. 7. (2) *with dat.*, παρὰ βασιλεῖ ὄντες, who are with the king, i. 5, 16. (3) *with acc.*, to, *for* πρὸς, ἐπὶ, i. 2, 12. 17. ii. 2, 3, 8. near, by, along, i. 9, 19. π. ὁδόν, by the road-side, i. 2, 13. π. θάλατταν, near the sea-coast, i. 2, 24. π. ποτὸν, in drinking, ii. 3, 15. *contrary to*, π. τοὺς ὀρκους, ii. 5, 41. π. τὴν δόξαν, ii. 1, 18. π. σπονδὰς, ii. 4, 5
 παραγγέλλειν, give orders, i. 8. 3. 16. παρ. εἰς τὰ ὅπλα, call to arms, i. 5, 13
 παραγγεσθαι, come to, i. 1, 11: 2, 3. ἐν τῇ μάχῃ, be present at the battle, i. 7, 12
 παράδεισος, a park, i. 2, 7. ii. 4, 14
 παραβαρρύνειν, encourage, ii. 4, 1
 παραινέω. παρήνει θαρρύνων τοιάδε, he exhorted them encouraging them thus, i. 7, 2
 παρακαλεῖν, call in, invite, i. 6, 5
 παρακελεύεσθαι τινα, exhort, i. 8, 11
 παραλινεῖν, create vexation, ii. 5, 29
 παραμείβεσθαι, change, i. 10, 10
 παραμελεῖν, disregard, ii. 5, 7
 παραμένειν, remain with his countrymen, ii. 6, 2. *note*

παραμηρίδιον, armour for the thighs, i. 8, 6
 παρασάγγης, i. 2, 5. *note*
 παρατεταγμένοι, in battle array, i. 10, 10
 παρατείνειν τάφρον, extend a trench, i. 7, 15
 παρείμ. παρήσαν Κύρῳ αἱ νῆες ἐκ Πελοπ., i. 4, 2. παρήσαν εἰς Σάρδεῖς, i. 2, 2
 παρελαύνειν, ride by, i. 8, 14
 παρέρχεσθαι εἰς τὸ τοῦ τείχους, pass to the other side of the wall, ii. 4, 12. pass by, i. 4, 4. ii. 4, 25. i. 7, 18. πάροδον, march through a pass, i. 7, 16
 παρέχειν. παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν, having permitted ourselves to be objects of his bounty, ii. 3, 32
 πάροδος, a passage, i. 4, 4
 παροιχόμενα, past offences, ii. 4, 1
 πᾶς. πάντα, *sc.* κατὰ, in everything, i. 3, 10
 πάσχειν. εὖ πάσχειν, be kindly treated, i. 3, 4. πάσχειν τι, suffer some evil, i. 8, 20. ὅ τι ἂν δέη, πείσομαι, I will undergo whatsoever will be necessary, i. 3, 5, 6
 πατρός, paternal, i. 7, 6
 πανεῖν. παύεσθαι τοῦ πολ., desist from war, i. 6, 6
 πεζὴ δύναμις, infantry, i. 3, 12
 πέλγη, a spear, i. 10, 12. a target, ii. 1, 6. πελτασταί, i. 10, 7. πελταστικὸν, *sc.* στρατεύμα, i. e. πελτασταί, targeteers, i. 8, 5
 περὶ ἐμὲ ἄδικος, unjust towards me, i. 6, 8. π. πλείστου ποιῆσθαι μηδὲν ψεύδεσθαι, deem it of the greatest importance never to deceive, i. 9, 7. π. παντὸς ποιῆσθαι, deem it of the highest importance, *ibid.* 16
 περιγίγνεσθαι τινος, get the better of, i. 1, 10. ii. 1, 13

περιεῖναι τινος, surpass, i. 9, 24
 περιέχειν, surround, i. 2, 22
 περιμένειν, wait for, ii. 1, 3: 3, 2: 4, 1
 πέριξ. οἱ πέριξ οἰκοῦντες, neighbours, ii. 5, 14
 περίπατος. ἐν περιπάτῳ εἶναι, be walking, ii. 4, 15
 περιπίπτειν τινί, lie upon, i. 8, 28
 περιπλέειν, sail round, i. 2, 21
 περιπτύσσειν, surround, i. 10, 9
 περιῤῥέω. πόλις περιῤῥεῖτο κύκλῳ, a city washed round about by, &c., i. 5, 4
 πέτονται, they fly, i. 5, 3. *note*
 πεφυλαγμένως, with precaution, ii. 4, 24
 πιέζειν, press, harass, i. 1, 10
 πίπτειν, fall, i. 9, 31
 πιστεύειν τί τινι, have confidence in, i. 3, 16. ἐπίστευον αὐτῷ, i. 9, 8
 πίστει εἶλαβε, received assurance of safety, i. 2, 26
 πιστός, faithful, i. 5, 15: 6, 3. ii. 5, 22. πιστὰ διδοῦναι καὶ λαμβάνειν, give and receive pledges of faith, i. 6, 7. τὰ πιστὰ ἐγένετο, pledges of fidelity were given, ii. 2, 10
 πιστότης, fidelity, i. 8, 29
 πλαίσιον, i. 8, 9. *note*
 πλάττεσθαι ψευδή, invent falsehoods, ii. 6, 26
 πλέθρον, i. 2, 5. *note.* πλεθριαῖος, of the extent of a plethrum, i. 5, 4: 7, 15
 πλήθος χώρας καὶ ἀνθρ., extent of territory and population, i. 5, 9
 πλὴν, nevertheless, i. 8, 25. except, i. 8, 20. i. 2, 24. *with genit.*, i. 9, 9. ii. 4, 27
 πλήρης, full, i. 5, 1
 πλησίον, near, ii. 2, 15. 18
 πλίνθος ὀπτή, baked brick, ii. 4, 12
 πλοῖον, a vessel, i. 7, 15

ποδῆρες ἀσπίδες, shields reaching to the feet, i. 8, 9

ποιεῖν φόβον, frighten, i. 8, 18.

προσόδους, make an ample return of revenue, i. 9, 19. κακῶς

τινα, annoy, ii. 4, 22. κακῶς τὴν χώραν, injure, ii. 3, 23. εὖ, deserve well, i. 9, 11. ποιεῖσθαι

τὴν πορείαν, march, i. 7, 19. πόλεμον, wage war, i. 5, 9.

μάχην, fight, i. 7, 2. περὶ παντός, desire above all things, ii. 4, 3

πολεμικός, skilled in military tactics, ii. 6, 1. τὰ πολεμικά, warlike affairs, i. 6, 1

πολέμιος, hostile, i. 5, 16

πόλεμος θεῶν, the vengeance of the gods, ii. 5, 7

πόλις, city for citizens, ii. 6, 2

πολυάνθρωπος πόλις, a well-peopled city, ii. 4, 13

πονηρὸς, wicked, ii. 5, 21 : 6, 29

πορεία, the route, ii. 2, 10

πορεύεσθαι ἐπὶ βασιλ., march against the king, ii. 3, 21

πορίζειν, supply, ii. 3, 5

πόρος, a ford, passage. πόροι, means, ii. 5, 20

πόρρω αὐτοῦ, far from him, i. 3, 12

πότερως. πότερα—ἤ, whether . . . or, ii. 1, 10

ποῦ, somewhere, ii. 2, 15. ἤν που, if anywhere, i. 2, 27

πράγματα παρέχειν τῇ χώρα, disturb the country, i. 1, 11

πρῶτης, precipitous, i. 5, 8

πράξις, i. 3, 16. note. 18. 19. ii. 6, 17

πράττειν κάκιον, be more unfortunate, i. 9, 10

πραῦς, tame, i. 4, 9

πραῶς λέγειν, speak mildly, i. 5, 14

πρέπει, becomes, i. 9, 6

πρεσβεῖεν παρὰ βασι., be an ambassador from the king, ii. 1, 18

πρὶν, until, with indic., ii. 5, 33.

πρὶν δὴ, before, i. 10, 19

πρὸ τῆς μάχης, before the battle, i. 7, 13. πρὸ βασιλέως, in front of the king, i. 7, 11 : 8, 24. πρὸ

τῶν ὅπλων, in front of the camp, ii. 4, 15. πρὸ τῆς Κιλικίας, on the frontier of Cilicia, i. 4, 4. πρὸ

τοῦ ποταμοῦ, near the river, ii. 2, 4

προαγορεύειν, make proclamation, ii. 2, 20

προβάλλεσθαι τὰ ὅπλα, i. 2, 17. note

πρόβατα, cattle, ii. 4, 27

προδιδόναι, desert, ii. 3, 22

πρόεμι. προϊούσης τῆς νυκτός, in the course of the night, ii. 2, 19

προεπεῖν, proclaim, i. 2, 17

προελαίνειν, ride forward, i. 10, 16

προθυμείσθαι, desire eagerly, ii. 4, 7. προθυμείσθαι χαρίζεσθαι, be eager to please, i. 9, 24

προθυμία, zeal, i. 9, 18

πρόθυμος, eager, i. 3, 19. πολὺ ἔτι προθυμότερον, still more eagerly, i. 10, 10

προκίσθαι. εἰ προείεν αὐτῷ, abandon, deliver up, i. 9, 9. 10. 42

προκαταλαμβάνειν, pre-occupy, i. 3, 14. 16. ii. 5, 18

προμετωπίδιον, armour for the forehead, i. 8, 7

πρὸς, (1) with genit. πρὸς τοῦ ποταμοῦ, next the river, ii. 2, 4.

π. θεῶν, in the sight of the gods, ii. 5, 20. ii. 1, 17. οὐκ ἦν πρὸς τοῦ τρόπου, i. 2, 11. note.

πρὸς ὑμῶν, with you, ii. 3, 18. πρὸς πάντων ὁμολογεῖται, acknowledged by all, i. 9, 20. πρὸς θεῶν καὶ ἀνθρ. δίκαιον, i. 6, 6.

note. πρὸς θεῶν ἀσεβῆς τρόπος, πρὸς ἀνθρ. αἰσχροῦς, ii. 5, 20. comp. ii. 3, 18. note. (2) with dat., οὐ πάνν πρὸς, not far from,

- i. 8, 14. near, i. 8, 4. (3) *with*
αἰσῶν, πρὸς ταῦτα, concerning
 these things, i. 3, 19. 20. ii. 3,
 21
προσάγειν πρὸς τὸ κέρας, attack
 them in flank, i. 10, 9
προσῑτατεῖν μισθόν, ask additional
 pay, i. 3, 21
προσδίδωμι, add, i. 9, 19
προσελαυνεῖν, march against, i. 7,
 16
προσέχειν ἡττόν τινα τὸν νοῦν, pay
 less attention to, ii. 4, 2
προσῆκει γένει, is related to, i. 6, 1
πρόσθεν, formerly, ii. 4, 6. τῇ
πρόσθεν ἡμέρᾳ, on the preceding
 day, ii. 3, 1
προσλαμβάνειν, put one's hand to
 the work, lend assistance, ii. 3,
 11. 12
προσποιεῖσθαι, pretend, i. 3, 14.
 have pretensions to, ii. 1, 7
προστερνιδιῶν, breast-armour, i. 8,
 7
προστίθεσθαι τῇ γνώμῃ τινός, *sc.*
τὴν ψήφον, concur in an opinion,
 i. 6, 10
πρόσω, at a distance, not far off,
 ii. 2, 15. *λέγει* τοῦ πρόσω, pro-
 ceed any further, i. 3, 1
πρόσωπα, τὰ, countenance, ii. 6,
 11
προτέραια, the day before, ii. 1, 3
προτιμᾶν πλέον τινός, give more
 honour to, i. 4, 14. *προτιμηθῆναι*
τινός, excel in dignity, i. 6, 5
προφαίνεσθαι, appear, i. 8, 1
πρόφασις, pretext, i. 1, 7. *πρό-*
φασιν ποιεῖσθαι, pretend, i. 2, 1
προφύλακες, outguards, ii. 4, 15
προχωρεῖν. ἔχοντι δ τι *προχωροίη*,
 having whatever might be con-
 venient, i. 9, 13
πρῶτοι, the great, ii. 6, 17. the
 chief, ii. 6. 26. *πρῶτον*, for the
 first time, ii. 3, 16. first, before
 any other, *ibid.* 17
πυνθάσθαι, learn by enquiry, ii.
 2, 3
πῶ, ever, i. 2, 26
ῥαθυμῶν, be indolent, *opposed* to
πονεῖν, ii. 6, 6. *ῥαθυμία*, indo-
 lence, ii. 6, 5
ῥίπτειν, throw off, i. 5, 8
Σατραπεύειν χώραν, govern a coun-
 try as satrap, i. 7, 6
Σάτυρος, i. e. Silenus, i. 2, 13
σαφῶς, clearly, i. 4, 18
σήσαμον, sesame, i. 2, 22
σίγλος, i. 5, 6. *note*
σιταγωγός, carrying corn, i. 7, 15
σίτον, τὸ, corn, i. 4, 19. *μελίτης*,
 ii. 1, 6. ii. 4, 27
σκεπάσματα, coverings for tents,
 i. 5, 10
σκευοφόροι, i. 10, 3. *note.* *σκευο-*
φόρα, *sc.* *θηρία*, baggage-cattle,
 i. 3, 7
σκηρῶν, encamp, ii. 4, 14
σκινημα, encampment, ii. 2, 17
σκηπτούχος, i. 6, 11. *note*
σκοπός, scout, ii. 2, 15
σκοταῖος ἔρχ., arrive in the dark,
 ii. 2, 17
σκότος, τὸ, darkness, dark place,
 ii. 5, 7
σοφή, accomplished, i. 10, 2
σοφία, skill in music, i. 2, 8
σπανίζειν τὸν ἐπιτηδεῖων, be in
 want of provisions, ii. 2, 12
σπάσθαι, draw, i. 8, 29
σπένδεσθαι, make a league, i. 9, 7.
σπένδεσθαι τινι, extend the pri-
 vilege of a league to, ii. 3, 7
σπονδαί, treaties, i. 9, 8. ii. 1, 21
σπουδαυολογείσθαι, discourse se-
 riously, i. 9, 28
σπουδή, haste, expedition, i. 8, 4
στάδιον, i. 4, 1. 4. ii. 4, 13. *note*
σταθμός, station, encampment, i.
 2, 5: 7, 14: 8, 1. ii. 4, 12. day's
 march, i. 5, 5. 7. ii. 2, 12

- στασιάζειν τινί, be disaffected to-
wards, act in opposition to, ii.
5, 28
 στεγάσματα, tent-covers, i. 5, 10
 στειβόμενοι ὁδοί, trodden roads, i.
9, 13
 στενοχωρία, narrow way, i. 5, 7
 στήρειν, love, ii. 6, 23
 στήρνον, breast, i. 8, 26
 στίβος, track, i. 6, 1
 στίφος, squadron, troop, i. 8, 13.
26
 στλεγγίς, i. 2, 10. *note*
 στόλος, army, i. 2, 5. ii. 2, 12. ex-
pedition, ii. 2, 10. στόλ. ποιέ-
σθαι πάλιν, proceed on the
march, i. 3, 16
 στρατεύειν, undertake an expedi-
tion, ii. 1, 14. στρατεύεσθαι, ii.
1, 1: 3, 20. 25. στρ. εἰς, lead an
army into, i. 9
 στρατεύμα, army, i. 2, 18. camp,
i. 5, 12
 στρατηγεῖν, with *genit.* command,
i. 4, 3
 στρατηγία, generalship, ii. 2, 13
 στρατοπεδεύεσθαι, pitch a camp,
ii. 4, 10. be encamped, ii. 2, 15.
be quartered, ii. 2, 17
 στρατόπεδον, army, i. 10, 18
 στρεπτός, chain, i. 2, 27: 8, 29
 στρουθὸς ἡ μεγάλη, ostrich, i.
5, 2
 στυγρός, stern, ii. 6, 9. *opp.* φαι-
δρὸν ἐν προσώπῳ, § 11
 συγγίγνεσθαι τινι, have a con-
ference with, ii. 5, 2. ἀλλήλοις,
meet, i. 2, 27
 συγκαταστρέφεσθαι τινι, assist in
subjugating, ii. 1, 14
 συλλαμβάνειν, seize, throw into
prison, i. 1, 3: 6, 4
 συλλογὴν ποιέσθαι, *ηγν.* ἀβροίζειν
δύναμιν, and συλλέγειν στρά-
τευμα, levy an army, i. 1, 6
 συμβάλλεσθαι χρήματά τινι, con-
tribute money for, i. 1, 9
 συμβουλεύειν, give advice, ii. 1,
12. συμβουλεύεσθαι, ask ad-
vice, i. 1, 10. i. 7, 2
 σύμμαχα, allies, ii. 4, 7
 σύμπαν, τὸ, on the whole, i. 5, 9
 συμπίπτειν, close with, grapple
with, i. 9, 6
 συμπαρτάειν τινί, assist, support,
i. 1, 8
 σὺν τῷ δικαίῳ καὶ καλῷ, by just
and honourable means, ii. 6,
18. σὺν *understood*, i. 7, 14. ii.
2, 12
 συνάγειν, collect, bring together,
i. 3, 9. i. 5, 10
 συναδικεῖν αὐτοῖς (ἐκ τοῦ), by being
an accomplice with them, ii. 6.
27
 συναλλάττεσθαι πρὸς, be recon-
ciled to, i. 2, 1
 συνάπτειν μάχην, join battle, i. 5,
15
 σύνδειπνον ποιέσθαι, make one a
supper-companion, a guest at
supper, ii. 5, 27
 συνεκβιβάζειν, assist in extrica-
ting, i. 5, 7
 συνεπισπεύδειν, assist in hasten-
ing, i. 5, 8
 σύνθημα, watch-word, i. 8, 16
 συνιδεῖν, perceive, observe, i. 5, 9
 σύνοδος, engagement, i. 10, 7
 σύνοιδα ἑμαυτῷ πάντα ἐφνευσμένους
αὐτόν, i. 3, 10. *note*
 συνουσία, interview, ii. 5, 6
 συντάττεσθαι, marshal, i. 3, 14. i.
10, 5
 συντίθεσθαι, enter into a treaty,
compact, i. 9, 7. φίλιαν, ii. 5, 8
 συντομωτάτη ὁδός, shortest way,
ii. 6, 22
 συντράπεζοι, table companions,
i. 9, 31
 συσκευάζεσθαι, pack up the bag-
gage, i. 3, 14. ii. 1, 2
 συσπᾶν, draw-together, stitch to-
gether, i. 5, 10

συσπειράσθαι, be conglobated, i. 8, 21

συσπυδάειν, be industrious together, ii. 3, 11

συστρατεύεσθαι, serve in the army together, i. 4, 3

συστρέφειν, turn round in a body, i. 10, 6

συχνός. συχνῶ χρόνῳ ὕστερον, in a long time after, i. 8, 8. συχ-
νόν, at a considerable interval,
i. 8, 10

σφάγια, τὰ, victims, i. 8, 15

σφάττειν, slay, ii. 2, 9

σφοδρὰ ἐνδεῖα, great want, i. 10, 18

σχεδία, a raft, ii. 4, 28. i. 5, 10

σχῆμα, form, i. 10, 10

σχίζειν ξύλα, cleave wood, i. 5, 12

σχολαία πορεία, slow march, i. 5, 9. σχολαίως, slowly, i. 5, 8

σχολάζω, am at leisure, ii. 3, 2

σώζεσθαι, save one's self, ii. 1, 19

σωφροσύνη, moderation, i. 9, 3

Ταμείεσθαι, dole out, parcel out, ii. 5, 18

τάξις, order, i. 2, 18. ἐν τάξει
ἕπεσθαι, follow in order, i. 8, 19

ταπεινὸν παρέχειν, make submis-
sive, humble, ii. 5, 13

τάραχος, tumult, i. 8, 2

τάττεσθαι, take one's place in the
ranks, i. 7, 9. τεταγμένοι, ap-
pointed, ii. 3, 11. ταχθεῖς, i. 6,
6. *note*

ταύτῃ, in this manner, ii. 6, 7

τάφος, a sepulchre, i. 6, 11

τάφρος, trench, i. 7, 14

ταχύ ἔκειν, return speedily, ii. 3,
6. τὴν ταχύτην, as soon as pos-
sible, i. 3, 14

τὲ, for καὶ, i. 9, 5

τειχος, fortress, i. 4, 4

τεκμήριον, sign, i. 9, 29

τελευτᾶν, die, i. 9, 1. ii. 1, 1

τέλη, τὰ, the magistracy, magis-
trates, ii. 6, 4

τέλος, at length, i. 10, 13. ii. 3,
26

τῆμερον, to-day, i. 9, 25

τιάραν ὀρθὴν ἔχειν, ii. 5, 23. *note*

τιθέναι ἀγῶνα, propose public
games, i. 2, 10. τίθεσθαι τὰ
ὄπλα, i. 6, 4. i. 5, 14. *notes.* θέ-
μενοι τὰ ὄπλα ἀνεπαύοντο, i. 10,
15. τίθ. τὰ ὄπλα εἰς τάξιν, ii. 2,
21. τίθ. τὰ ὄπλα ἐν τάξει, ii. 2, 8.
τίθ. τὰ ὄπλα κατὰ χώραν, i. 5, 17.
notes

τίμιος, esteemed, in estimation, i.
2, 27

τιμωρεῖσθαι. τιμωρηθεῖς ἀπέθανε,
died by punishment, ii. 6, 29

τίς. ὅποιον ἂν τι, whatsoever, ii.
2, 2. εἴ τι σιτίον, all the food, i.
10, 18

τοιγαροῦν, therefore, i. 9, 18

τοξέειν, shoot with arrows, i. 8,
20

τοξική, archery, i. 9, 5

τοσοῖδε, so few, ii. 4, 4

τοσοῦτον, thus much, i. 3, 15

τότε, then, *opposed to*, τὸ ἀρχαῖον,
i. 1, 6

τοῦμπαλιν. εἰς τοῦμπαλιν ἀπιέναι,
return back again, i. 4, 15

τραγήματα, sweetmeats, ii. 3, 15

τραχὺς φωνή, rough in voice, ii.
6, 9

τρεῖν, tremble with fear, dread,
i. 9, 6

τρέπειν εἰς φυγὴν, turn to flight,
i. 8, 24

τρίτος. τὸ τρίτον, the third time,
i. 6, 8

τρόπος, manner, ii. 5, 20. i. 9, 22

τυγχάνειν τινός, obtain from, i. 4,
15. τυγχάνω ἔχων, happen to

have, i. 10, 3. ii. 2, 20. ἐτυχε
θυόμενος, happened to be sacri-
ficing, ii. 1, 9. ὡς ἐτύγχανον

ἐκαστοι, each as it happened, ii. 2, 17. τυγχ. τελευτῆς, to have perished, ii. 6, 26
 τυρός, cheese, ii. 4, 28
 ὕλη, underwood, i. 5, 1
 ὑπάγειν. ὑπάγεσθαι, urge by suggestion, ii. 1, 18. induce, seduce, ii. 4, 3
 ὑπάρχειν, be present, favour, i. 4, 4. ii. 2, 11. ὑπαρχόντων τοιούτων ἡμῖν εἰς φιλίαν, since we have such reasons for continuing friends, ii. 5, 24. ὑπάρχω εὖ ποιῶν, take the lead in doing a kindness, ii. 3, 23
 ὑπαρχος, provincial governor, i. 2, 20. i. 8, 5
 ὑπελαίνειν, ride up, i. 8, 15
 ὑπέρ, for, i. 7, 3. ὑπέρ τῆς κώμης γήλοφος ἦν, over, above, i. 10, 11. ὑπὲρ ἐκατέρου, for, i. 8, 27. ὑπὲρ Κύρου μάχ., in behalf of, i. 9, 31
 υπερβολή. ἐν τῇ υπερβολῇ τῶν ὁρέων, in passing over the mountains, i. 2, 25
 ὑπερθεῖν, from above, i. 4, 4
 ὑπέσχετο βουλευσασθαι, ii. 3, 20. *note. Comp. i. 2, 2*
 ὑπηρετεῖν, serve, ii. 5, 14
 ὑπηρέτης, servant, i. 9, 18. ii. 1, 9.
 ὑπὸ, (1) *with gen.*, ὑπὸ λιμοῦ, ii. 2, 11. (2) *with dat.*, i. 2, 8. (3) *with acc.*, ὑπὸ τὸν λόφον, at the foot of the hill, i. 10, 14
 ὑποδέστεροι τιнос, inferior to, ii. 9, 5
 ὑποζύγιον, beast of burden, i. 3, 1: 5, 5. ii. 1, 6
 ὑποκρύπτεσθαι, conceal, i. 9, 19
 ὑπολαμβάνειν τοῖς φέγοντας, receive, i. 1, 7. answer, ii. 1, 15
 ὑπομαλακίζομενος, yielding to fear, ii. 1, 14
 ὑπόμνημα, memorial, i. 6, 3
 ὑποπέμπειν, send secretly, ii. 4, 22

ὑποπτεύειν, suspect, ii. 3, 13
 ὑποστρέφειν, turn aside, ii. 1, 18. *note*
 ὑποχον τῷ θεῷ, subject to God, ii. 5, 7
 ὑποχωρεῖν, make way for, i. 4, 18. i. 7, 17
 ὑποψία, suspicion, ii. 4, 10
 ὑστεραίᾳ, (τῇ,) on the following day, ii. 2, 18. εἰς τὴν ὑστεραίαν, ii. 3, 25. *note*
 ὑστερεῖν τῆς μάχης ἡμέρας πέντε, come five days after the battle, be too late for the battle by five days, i. 7, 12
 ὑφορᾶν, suspect, ii. 4, 10
 φαίνειν. φαίνεσθαι, come into sight, ii. 1, 2. appear, i. 6, 1: 9, 15. ii. 2, 15: 5, 1. appear, be, i. 3, 19. στενοχωρίας καὶ πηλοῦ φανέντος, when a narrow and muddy road presented itself, i. 5, 7
 φάλαγξ, i. 2, 17: 8, 17: 10, 10. ii. 3, 3
 φανερός ἦν πειρώμενος, was manifestly endeavouring, i. 9, 11.
 φανερός γίγνομαι ἐπιβουλεύων, openly plot, i. 6, 8. φανερώς πλουτοῦντες, not concealing their wealth, i. 9, 19
 φέρειν καὶ ἄγειν, plunder, ii. 6, 5.
 φέρειν τιμὴν, confer honour, ii. 1, 17. φερ. μισθόν, receive pay, i. 3, 21. φέρω χαλεπῶς τοῖς παρούσι πρ., I feel distressed at, &c., i. 3, 3
 φεύγειν, be an exile, i. 9, 9
 φημί. ἔφασαν, there was a report, ii. 1, 14
 φθάνω καταλαμβάνων, *syn. προκαταλαμβάνω*, pre-occupy, i. 3, 14.
 φθάσαι βουλόμενος, be beforehand in eagerness, ii. 5, 5
 φθέγγεσθαι, raise a shout, i. 8, 18
 φίλιος, friendly, i. 6, 3. φίλιοι, his

- own, i. 8, 14. *φιλία χώρα*, a friendly territory, i. 3, 14. *πρός φίλιαν*, i. 3, 19. *note*. ii. 3, 26, 27
- φιλόθηρος*, fondness for the chase, i. 9, 6
- φιλοκερδεῖν ἐκ τοῦ ἀδίκου*, profit by injustice, i. 9, 16
- φιλοκίνδυνος*, ready to face danger, ii. 6, 7
- φιλομαθής*, fond of learning, i. 9, 5
- φιλοπόλεμος*, fond of war, ii. 6, 1
- φιλοτιμείσθαι*, be influenced by the love of honour, i. 4, 7
- φλυαρεῖν*. *φλυαρίαι*, fooleries, nonsense, i. 3, 18
- φοβεῖν*. *τὸ φοβεῖσθαι τὴν π. ε. τιμωρίαν*, dreading punishment from, &c., ii. 6, 14
- φόβος τινός*, the terror which a person feels; *ἐκ τινος εἰς τινα*, that struck into another, i. 2, 18
- φονικιστής*, i. 2, 20. *note*
- φουκαοὺς χιτῶνας*, purple vests, i. 2, 16. *note*
- φοίνιξ*, ii. 3, 10
- φράζειν*, order, ii. 3, 3
- φρόνιμος ἐγένετο*, i. 10, 7. *note*
- φροντίζειν*, be anxious, ii. 3, 25
- φρούραρχος*, commander of a garrison, i. 1, 6
- φρούριον*. *εἰς φρούρια*, in garrison duty, i. 4, 15
- φυγάς*, an exile, i. 2, 9
- φυλακή*, a guard, i. 4, 4. ii. 4, 17.
- φύλ*. *φυλάττειν*, keep guard, ii. 6, 10
- φυλάττειν τὴν εἰσβολὴν*, guard the defile, i. 2, 21. *φυλάττεσθαι*, guard against, i. 6, 9. ii. 2, 16
- Χαλεπαίνειν*, be indignant, i. 5, 11
- χαλεπός*, morose, ii. 6, 9. 12. *χαλ.* *ἐχθρός*, a formidable enemy, i. 3, 12
- χαρίζεσθαι*, gratify, grant a favour, ii. 3, 19
- χάριν εἶδέναι, ἀποδιδόναι*, i. 4, 15. *note*. *χάριν ἔχειν*, ii. 5, 14
- χειμῶν*, excessive cold, i. 7, 6
- χείρ.* *εἰς χεῖρας λέναι*, i. 2, 26. *note*
- χίλος*, fodder, i. 5, 7: 6, 1: 9, 27
- χοῖνιξ*, i. 5, 6. *note*
- χόρτος*, grass, i. 5, 5. *χ.* *κούφος*, hay, i. 5, 10
- χρῆζειν*, wish, i. 3, 20: 8, 22. ii. 5, 2
- χρήματα*, money, i. 2, 27
- χρησθαί τινι ὡς ἀνάνδρῳ*, treat as an effeminate coward, ii. 6, 25
- χρυσίον*, gold coin, i. 1, 9. i. 7, 18
- χρυσσχάλινος*, having a golden bit, i. 2, 27
- χωρεῖν*, contain, i. 5, 6. march, ii. 4, 10. proceed, i. 10, 13
- χωρίον ὄχυρόν*, a fortified place, i. 2, 24
- χωρίς*, apart: *with gen.*, without, i. 4, 13
- Ψέλλιον*, a bracelet, i. 2, 27: 5, 8: 8, 29
- ψεύδεσθαι πρὸς τινα*, prove false to, i. 3, 5. *ἐψεύσθη τοῦτο*, in this he was mistaken, i. 8, 11. *Comp.* ii. 2, 13
- ψηφίζεσθαι*, decree, i. 4, 15
- ψιλὴ χώρα*, a barren country, i. 5, 5. *ψ.* *κεφαλὴ*, bare head, i. 8, 6
- ψιλοῦν*, strip, forsake, i. 10, 13
- ὥδέ πως*, somewhat in this manner, i. 7, 9
- ὥμος*, cruel, ii. 6, 12
- ώρα*, time, i. 3, 11. 12. season of the year, i. 4, 10. ii. 3, 13
- ὠραίος*, in the bloom of youth, ii. 6, 28
- ὥς, for ὅτι*, ii. 5, 6. *with an ellipse*, i. 3, 15. *with opt.* ii. 6, 10. *ὥς, for ὅπως, ἵνα, with opt.* i. 3, 14: 6, 9: 9, 21. ii. 1, 2. *with infinit.*

i. 8, 10. *for ἐπεί*, i. 8, 18: 10, 5. as, i. 6, 3: 9, 1. ii. 1, 1: 4, 23. *ὡς πολεμίαν οὔσαν*, as being an enemy's country, i. 2, 19. *with genit. absol.* i. 3, 6. *ὡς πολέμου ὄντος*, ii. 1, 21. *ὡς, with part. fut.* *ὡς πολεμήσων*, for the purpose of making war, ii. 6, 2. *ὡς ἀπιών*, as if with a view of departing, ii. 4, 8. *ὡς ἀπάξων*, for the purpose of conducting back, ii. 3, 29. *ὡς ἀπιόντας πάλιν εἰς Ἑλλ.*, in the expectation of returning, &c., i. 4, 7. *ὡς, with partic. pres.* *ὡς βουλόμενος*, pretending that he wished, i. 1, 11. *ὡς, with preposit.* *ὡς εἰς πόλεμον*, for the purpose of war, i. 9, 23. *ὡς εἰς ἀγοράν*, for the purpose of marketing, ii. 5, 30. *with an*

ellipsis of ἐπεί, or πρὸς: *ὡς βασιλέα*, to the king, i. 2, 4. ii. 3, 29: 6, 1. *ὡς, after comparat.* *ἢ ὡς*, than that, i. 2, 4. *θάρττον ἢ ὡς τις ἂν φέρο*, quicker than one could imagine, i. 5, 8. *ὡς, with superlat.* *ὡς μέγιστος ἂν εἴης*, you would be the most powerful, ii. 5, 14. *with numerals*, about, i. 6, 1: 7, 16. *ὡς μὴ*, as not, *before an infinit.* i. 5, 10. *with conjunc.* ii. 4, 17. *ὡς, so*, i. 8, 21. *ὥστε, with indicat.* therefore, i. 7, 7. ii. 2, 17: 3, 25: 6, 12. *with infinit.* therefore, ii. 4, 26. *understood*, ii. 1, 6. *ὠτεῖλη*, a scar, i. 9, 6. *ὠρίς*, a bustard, i. 5, 2, 3.

THE END.



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